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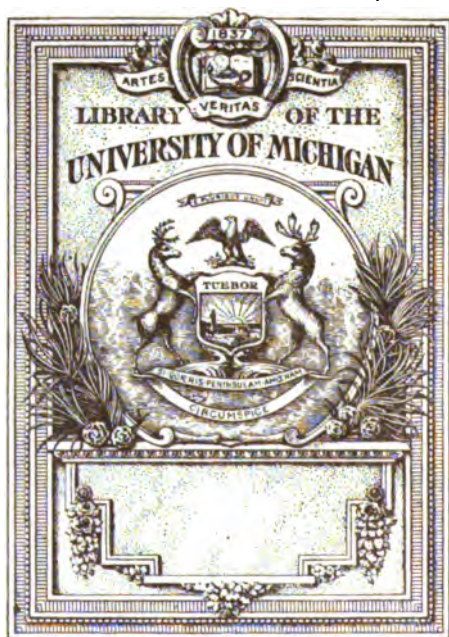
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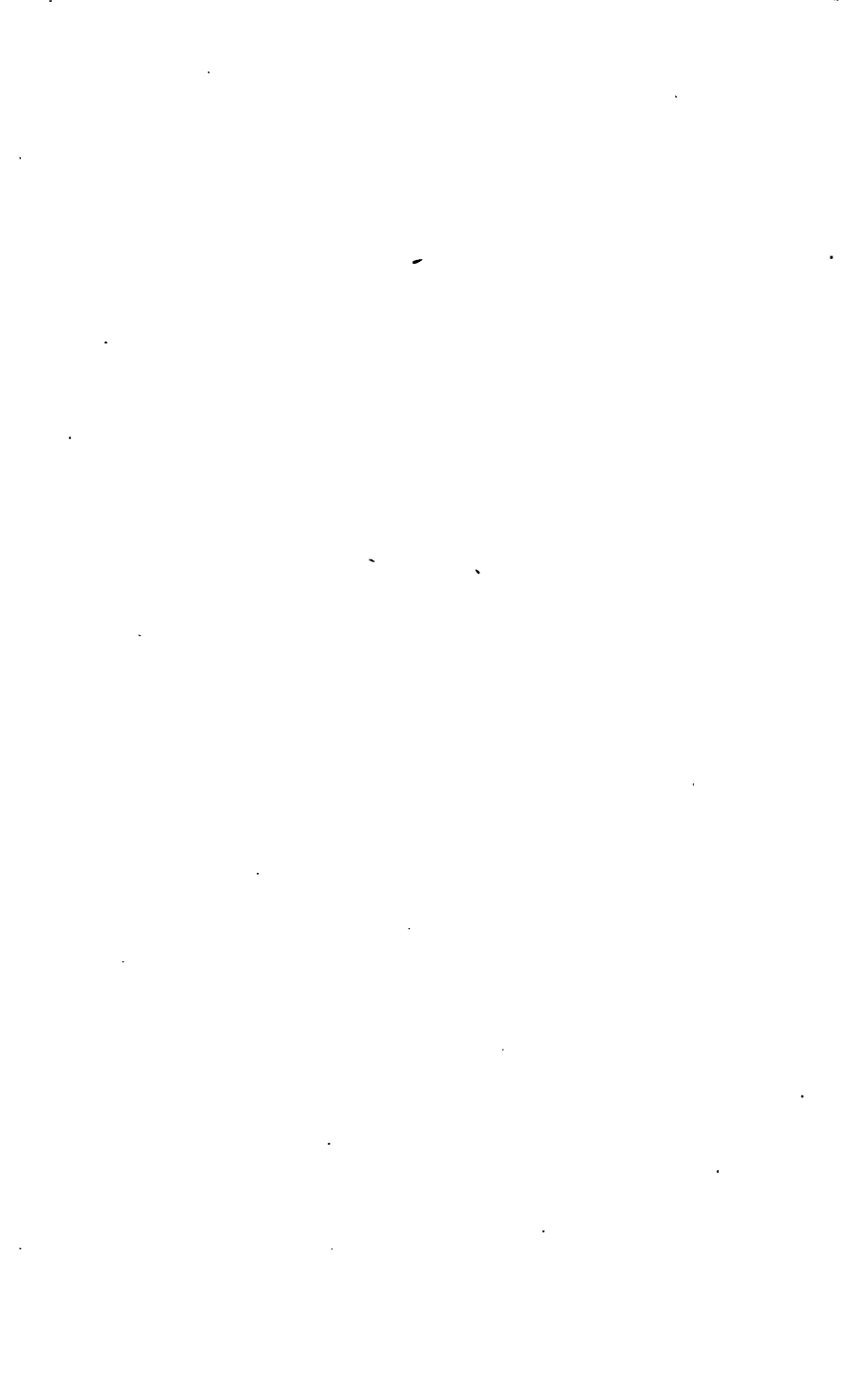


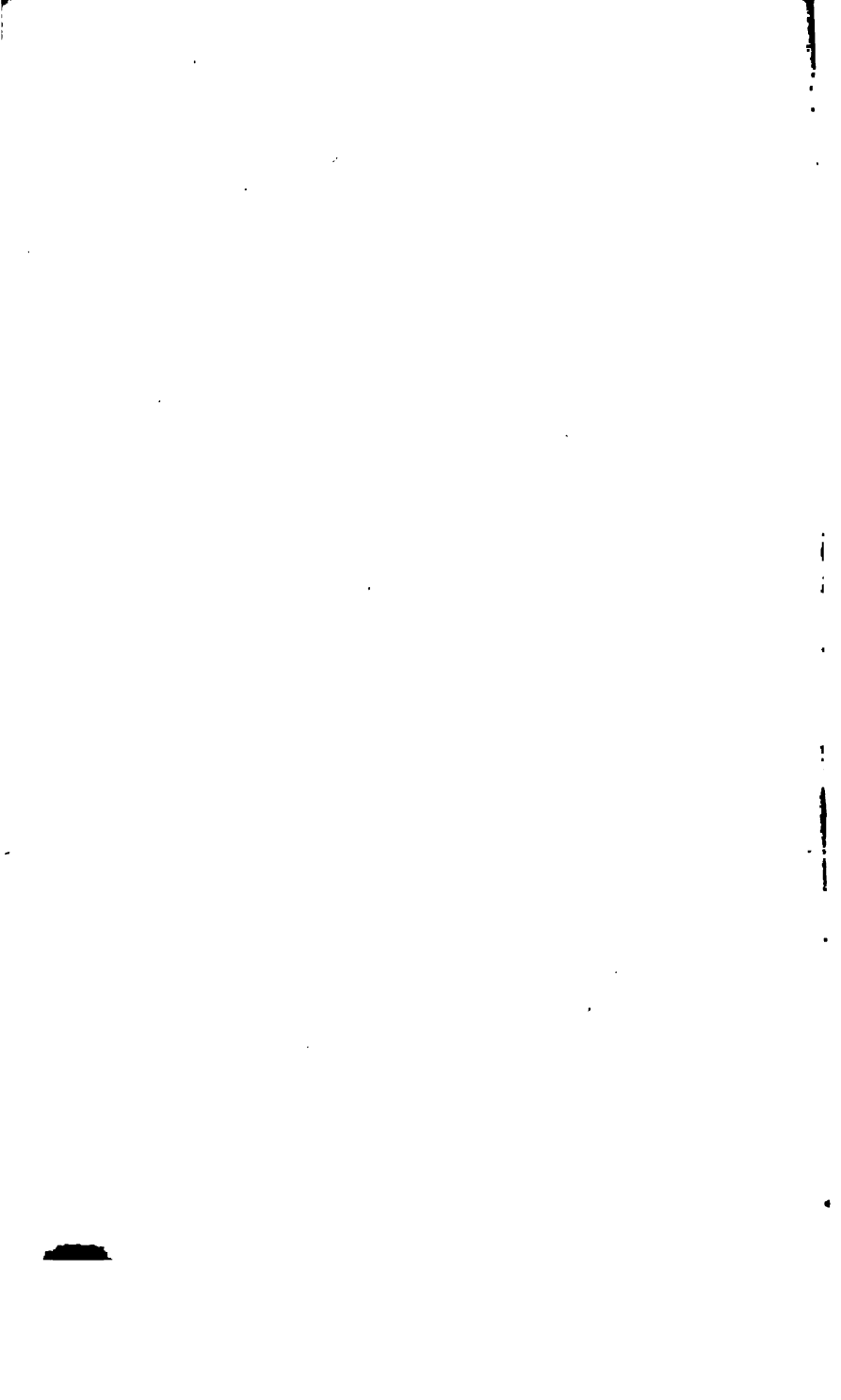
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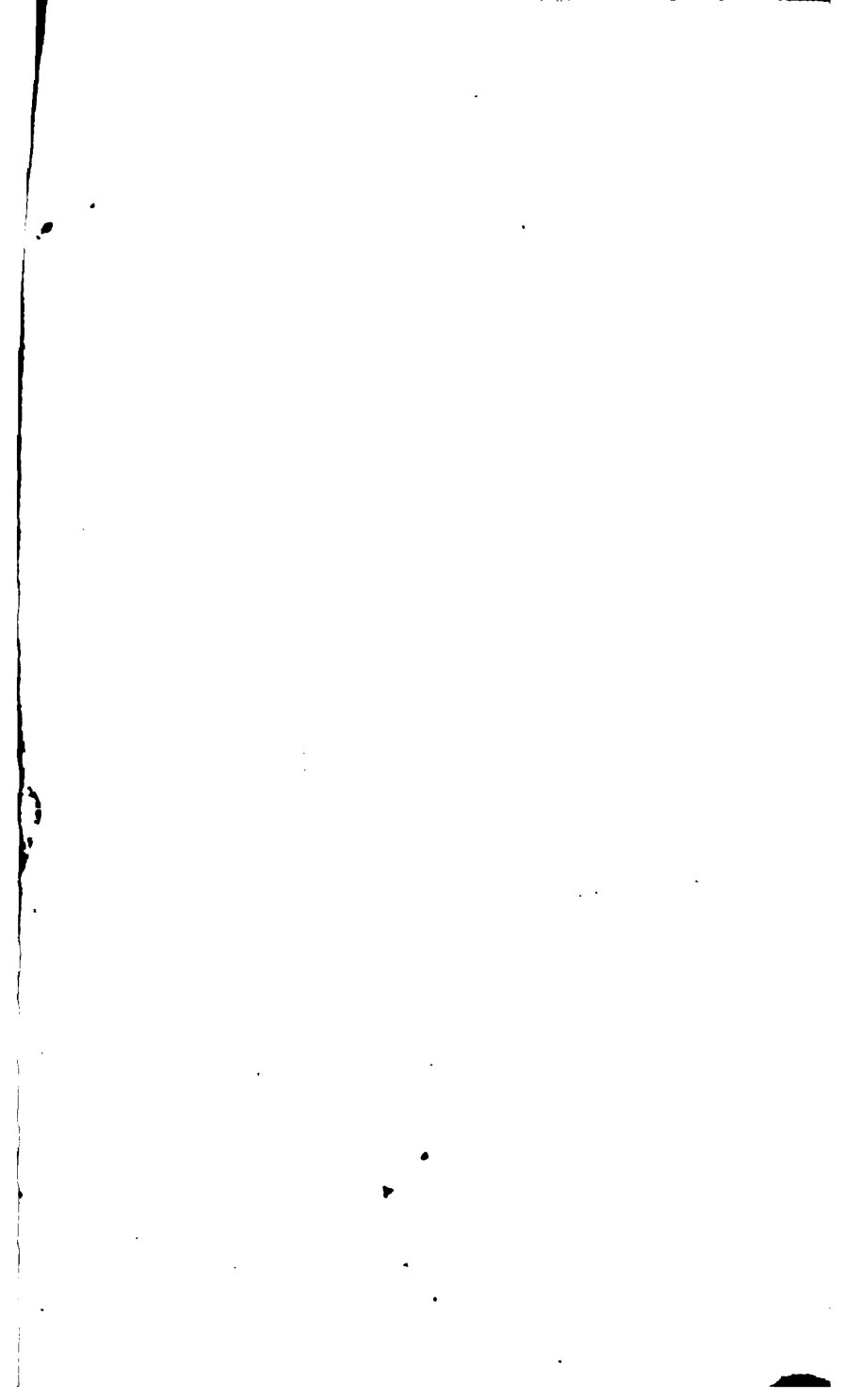
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A,
PARAPHRASE

With NOTES, on the

ACTS of the Apostles,

And upon all the

EPISTLES

OF THE

New Testament.

Being a compleat SUPPLEMENT to

Dr. Clarke's PARAPHRASE on the Four Gospels.

WITH

A short PREFACE to each EPISTLE, shewing the Occasion and Design of it; the several ARGUMENTS set at the Head of each Chapter; and a GENERAL INDEX to all the Principal *Matters, Words, and Phrases* of the NEW TESTAMENT, excepting the *Revelation*.

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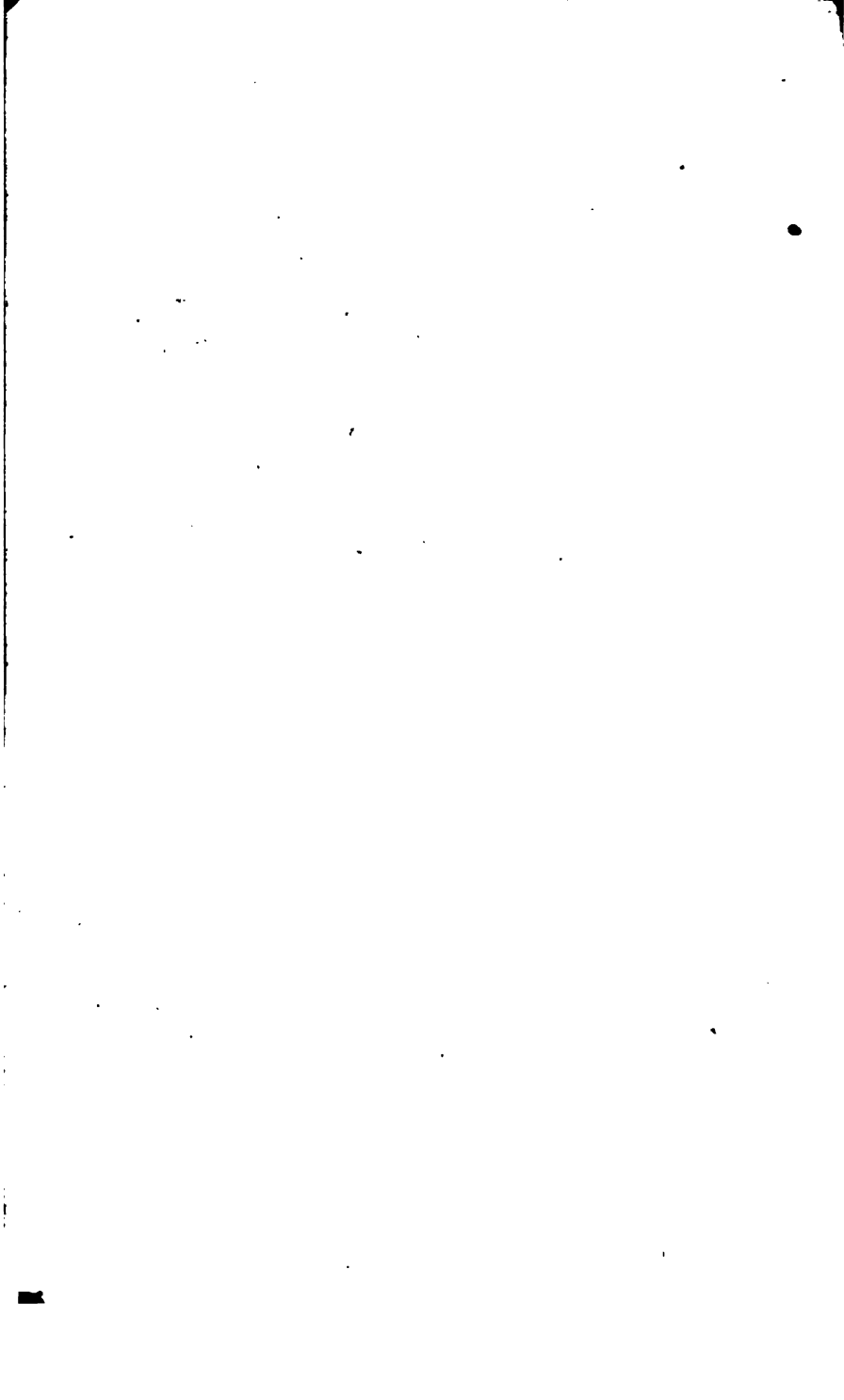
By, THOMAS PYLE, 'M. A.
Minister of *Lyn-Regis* in *Norfolk*, and Prebendary of the
Cathedral Church of *Sarum*.

In TWO VOLUMES.

The THIRD EDITION, Review'd and Corrected by the AUTHOR.

L O N D O N :

Printed for D. MIDWINTER, A. BETTESWORTH and C. HITCH,
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A. WARD, J. and P. KNAPTON, T. LONGMAN, R. HETT, and
J. WOOD. M.DCC.XXXVII.





TO THE

RIGHT HONOURABLE

CHARLES,

Lord Viscount *Townshend*;

BARON and HIGH STEWARD of *Lyn-Regis*, Lord-Lieutenant of the County of *NORFOLK*, one of his MAJESTY'S Principal Secretaries of *STATE*, and one of his most Honourable Privy Council.

My Lord,



AS the free Use of the Holy Scriptures in the Hands of all Sorts of People, after a long and pernicious Restraining, was what gave Life and Birth

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Birth to the Protestant Religion; for our Endeavours to render them as intelligible to all Capacities, as possibly we can, is the best Means to preserve and improve the Remains of its true Spirit and Purity amongst us.

WHEN, with this sincere View, I had resolved to cast my poor Mite into a Treasury, already so enriched by the Pens of learned Men, it was no small Encouragement to me, that I had not far to look for an Honourable Patron, under whose secure Protection I might presume to offer it to the World. One, whom *Europe* knows to be an *Englishman*, upon Maxims truly *English*; and a *Church of England Man*, upon the everlasting Foundation of the *Scriptures* and the *Reformation*.

To

DEDICATION.

V

To these Principles so highly valuable, We owe the many unshaken Endeavours of Your Lordship for the Protestant Interest in general, and that of *Great Britain* in particular.

THE Part You had in *Uniting* our Island, into one uniform and happy Government, will now unite Men of all Sentiments in acknowledging it, as a lasting Monument of Your Wisdom.

I WILL not presume to take upon *Me*, to describe, in their proper Lights, the Candour and unalterable Integrity that appeared in all Your Publick Negotiations; when, justly esteemed worthy to act in Concert with the most consummate *General* and *Statesman*, You naturally attracted the *entire Confidence* of all the High Allies;

causing it to *center* in the Plenipotentiaries of *Great Britain*.

THE Treaty of *Succession* and *Barrier* is now its own *Vindication*; since the peaceable and quiet Accession of our Glorious *Protestant* King to his Throne, cannot but put all considering Men in Remembrance, in how great a Degree this desirable Event was owing to Your steady Zeal for this *Succession*, to the Councils You were actuated by, with such *Forefight* and Constancy, as render'd You superior to Calumnies and Reproaches, to Threats and Promises, and even the worst Examples. And that We have lived to see all Occasions of *Trembling for our Ark* taken away, will surely convince us all of the Obligations We have to those who have suffer'd in so great a Cause; and may it sit close and long upon the
Hearts

Hearts of our PRINCES, our Parliaments, our Clergy, and our People!

MY LORD! The Pleasure I do my Self in mentioning what the World allows to be but a Piece of *Justice* due to You, must not draw me to forget the Discharge of a Higher Duty Your Lordship's Goodness demands of *Me* in particular; the Duty of *Gratitude* for Personal Favours. A generally neglected Virtue, but which has still some Place in Human Breasts; remaining fix'd as a Principle in (I hope) not a few, and which filled them, under the worst Face of Things, with ardent Hope and strong Assurance of what we *now* so joyfully behold; *How steadily the Eye of Heaven is fixed upon the Generous and the Good, upon the FRIENDS OF THEIR COUNTRY, the*

*Patrons of Truth and Liberty, and
the Ornaments of our Holy Religion.*

THAT God would bless Your Lordship, with the longest Period that Mortality permits, wherein to see our Nation flourish, and reap happy Fruits from all the Publick and Private Good You have done, is the Earnest Prayer of all grateful People, and of none more than of,

My LORD,

Your Lordship's most obliged,

And humble Servant,

THOMAS PYLE.



PREFACE

TO THE READER.



CLEAR and familiar Explanation of the most useful Parts of Holy Scripture, for the Advantage of common Readers, is of such Benefit to Religion in general, and to our Protestant Church in particular; that I need only appeal to the Experience of those Families, or private Persons, that have reaped the Labours of any of our excellent and pious Divines in this Way. I am so much an Enemy to keeping the Vulgar in Ignorance of these Writings which are the only Rule of Faith; that I esteem no Performances beyond those that tend to make every one's Principles in Religion their own. The History and Doctrines of our blessed Saviour in the Four Gospels, are brought down to the Understandings of all People with such
Exactness

Exactness of Judgment, and so happy a Perspicuity of Stile and Method, in the Paraphrase of Dr. Clarke on those Books, that I no sooner read that Work, but I congratulated all the more unlearned Members of this Church, upon so blessed an Advantage of Light and Knowledge; wished it in every House; and desired nothing more than to see the remaining Parts of the New Testament put into all Hands in the same Dress of Clearness and Simplicity. By his Want of Time and Leisure, and from his Encouragement upon my Inclinations towards so good a Work, I am induced to venture at carrying on, what is begun with an Exactness few can pretend to, and a Success I can never hope for. Yet I shall promise, to my utmost, to follow his Example, in giving the Sense of these Sacred Writings with the most unprejudiced Mind, and with all sincere Regard to Plainness and Truth.



P R E F A C E
 TO THE
ACTS of the APOSTLES.



THE FOUR GOSPELS are indeed a sufficient Account of the Life and Death, the Doctrines and Religion of the Holy JESUS. But neither would the Actions of his Life have been confirmed to succeeding Generations, as *Faßt*s sufficient to build a Religion upon, nor could his Doctrine or his Death have extended their noble Effects any further than the little Corner of *Judea* (and that but to *one* Generation of Men) had he barely lived, and preached, and died. A Religion designed for the whole World, must be propagated to *all*, after it had been communicated to *some*. This must be done by Persons qualified and endowed with proper and equal Powers for so great a Work, with Powers to convince the present Age of its *Faßt*s and Doctrines, and to convey them with full Testimony to *future* Generations.

This is enough to satisfy the Christian Reader, of the Necessity, Usefulness, and particular Advantage of *this Book* to the Christian Church, as well as of the *Four Gospels*. It contains a *History of the Propagation of our most holy Religion* for the first *thirty Years* after our Lord's Ascension. And when you have duly considered the three
 prin-

principal Parts of which it consists, *viz.* the miraculous Abilities conferred upon the Apostles and primitive Disciples; their preaching of this Religion first to the *Jewish Land*; and then the Progress they made in it thro' several large Tracts of the *Gentile World*; you will, I hope, attain the proper Advantages of this Divine History, for building yourselves up in your most Holy Faith, in these following Conclusions and Observations.

First, That these miraculous Endowments of the Holy Spirit upon the Apostles and first Christians, are an ample and compleat Confirmation of the *Truth* of the *Gospel* History, and Religion.

Secondly, That tho' we have left us in this Book, an Account chiefly of the Travels of but *two* Apostles, *viz.* St. *Peter* and St. *Paul* (and but a brief and short Abstract of them neither) yet the indefatigable Labours, Sufferings, and Pains we find *them* to have taken, are a sufficient Intimation and Assurance of the same Industry and Application of all the *other* Apostles, that were dispersed into other Parts of the World, for demonstrating and establishing the Christian Religion.

Thirdly, That the historical Accounts we have of the Travels, Miracles, and Successes of the rest of the Apostles from the *best Ecclesiastical* Writers, tho' they be not of the same Divine Authority with those of this Book, nor all of equal Credibility; yet, in the main, have a great Degree of historical and probable Truth. And,

Lastly, That whatever the depraved and miserable Estate of Ignorance and Error, of the far major Part of the World may *now* be, yet the Divine Goodness and Providence was not *at first* wanting in bestowing on them all the Means of true and saving Religion by his Gospel.

A

PARAPHRASE

ON THE

ACTS of the Holy APOSTLES.



C H A P. I.

The CONTENTS.

An Account of some Passages, between Christ and his Apostles, after his Resurrection. Of what passed at his Ascension. The Election of Matthias into the Apostleship.

1. **T**HE * former treatise have I made, O Theophilus, of † all that Jesus began both to do and teach.
2. Until the day in which he was taken up, after that he, thro' the † holy Ghost, had given commandments to the apostles whom he had chosen ;
- 1 & 2. **T**HE Gospel which I Luke wrote some A. D. 33.
Time ago (for your Instruction, most excellent *Theophilus*) contains an historical Account of the Life, Doctrine, and Religion of Jesus Christ the Messiah and Saviour of Mankind ; in which I was as full and particular † as I thought needful for the Instruction of any Christian Convert : Beginning from the Birth and Preaching of *John the Baptist*, his Forerunner, sent to prepare the Minds of Men for the Reception of his Religion ; and ending at the Day of his Ascension, when he was taken up into Heaven by the Power of the same † Holy Spirit that conducted him thro' the whole Course of

* Ver. 1. *The former Treatise* — Τὸν πρῶτον λόγον ; or, the former Part, viz. St. Luke's Gospel, and this of the *Acts*, seeming to have been but two Parts of one and the same Book, and probably publish'd together. See *Appendix* to the *Paraphrase* on 1 *Tim.* in Imitation of Mr. *Lock's* Manner, by a most learned anonymous Author.

† *Ibid.* Πρὸς τὸν ἁγίον must be thus limited ; see *Job.* xxi. 25.

† Ver. 2. “ *He through the Holy Ghost* — It being not by Expositors clearly determined, to which Part of the Sentence these

A. D. 33. of his Ministry, and in the † Choice, Management, and Direction of his twelve Apostles, who were to be the Witnesses of what he had done and taught, and the chief Ministers of his Kingdom.

3. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

3. To which twelve Apostles (as I there related, *Luke xxiv.*) he shewed himself alive immediately after his Resurrection, convincing them of the Truth and Reality of it by many the most undeniable Proofs, and continued Demonstrations for forty Days together, by eating, and drinking,

and discoursing with them in his wonted familiar Manner, about the Nature, Excellency, and Success of his Religion and Doctrine, which they were to preach and propagate to Mankind.

4. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saiſt he*, ye have heard of me.

5. For † John truly baptized with water; but ye shall be baptized with the holy Ghost,

4 & 5. At the last of which Times of his Meeting and Conversation with them, being the very Day* on which he ascended, he order'd them not to begin this great Work of preaching the Gospel immediately, but to stay at *Jerusalem*, till he should send down upon them those Gifts of the Spirit, which God had long before promised to his Church, *Joel ii. 28.* and which (said he) you have heard me several Times speak

these Words are to be connected, *i. e.* Whether Christ is said to have been taken up *by the Holy Ghost*, or to have chosen and commanded his Apostles *by the Holy Ghost*; I have therefore expressed both Meanings in the Paraphrase. But indeed *ἐν αὐτῷ πνεύματι* being not so good Greek as *ἐν ἁγίῳ πνεύματι*, I take the latter to be the true Sense, and the Construction of the Words seem to determine it so.

* As some of our best Commentators think, though it be not absolutely certain.

† *ὅτι* being rendered by *that*, connects the Sense of the two Verses. Or, it may be no Reference to any particular former

GHOST, not many days speak of, and engage to fulfil up- *A. D. 33.*
 † hence. on you my Apostles, in Words
 to this Effect, viz. That * as *John the Baptist* made
 and received his Disciples by the significant Ceremony
 of plunging them in Water, so you shall be consecrated
 to my Ministry and Apostleship in a Manner much
 more solemn and excellent, by a most plentiful and mi-
 raculous Effusion of the Holy Spirit, to qualify you for
 so great a Work; and this I will perform about ten †
 Days hence.

6. When they there-
 fore were come toge-
 ther, they asked of
 him, saying, Lord,
 wilt thou at this time
 restore again the king-
 dom to Israel?

6. Jesus saw the greater Occa-
 sion of giving this Order, and re-
 peating this special Promise to his
 Apostles, from the common Pre-
 judice and false Notions they still
 had, of the temporal and secular
 Grandeur of his Kingdom; or at

least that his Kingdom was now *presently* to come;
 which they express'd too plainly (some of them at least)
 by asking him, whether, after his Resurrection and
 Ascent into Heaven, he intended to *gather the Jewish*
Nation from their Dispersion, and raise it into a victorious
and powerful State; as they expected the Messiah
 would do †?

7. And he said un-
 to them, It is not for
 you to know the times
 or the seasons which
 the Father hath put
 in his own power.

7 & 8. To which Jesus gave
 them this proper and seasonable
 Reply. There are, indeed, great
 and large Things spoken by the
 Prophets, concerning the Resto-
 ration and flourishing Estate of
 the *Jewish Church*, || under the *Messiah*; but the par-
 ticular *Time* and *Manner*, in which God shall please to
 accomplish these, is one of those Secrets which he
 has

former *Speech*, but a general Recapitulation of former *Promi-
 ses* now renewed; and then our Translation stands good.

* See the foregoing NOTE.

† Viz. At *Pentecost*, which was ten Days after Christ's
 Ascension.

‡ Ver. 6. *Restore the Kingdom to Israel.* See *Luke xxii.*
29, 30. I appoint unto you a Kingdom, &c.

|| See *Dan. vii. 13, 14.*

4. D. 33.

8. But ye shall receive * power after that the holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost † parts of the earth.

dices, and gain the Belief of Mankind, and shall extend these Conquests not only over this City and the Jewish Land, but even to very far and distant Parts of the Gentile † World.

9. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

10. And while they looked stedfastly toward heaven, as he went up, behold two men stood by them in white apparel;

concern to be parted from him (and, perhaps, with some Hopes that he would soon return to them again) two of the Angels that attended him, came down near to them in human Form, in bright and glitter-

has reserv'd to himself, *Dant. xxix.*
20. In the mean Time, let this satisfy you, that you shall be the first and chief Officers under me, in erecting and governing my Kingdom: The Holy Ghost, which I have so often promised, shall endow you with such * *Power*, that you shall give miraculous Evidences of the Truth of my Religion, shall conquer the Preju-

9. These are some of the last Words that Jesus spoke to his Disciples upon Earth, which as soon as he had ended, and given them his solemn Blessing, *Luke xxiv.* 50. there appeared from Heaven a Cloud of Glory, with a Retinue of the Holy Angels, which took him up from the Ground before their Eyes, and gradually mounted him out of their Sight.

10 & 11. To which I now add another remarkable Circumstance, That while the Disciples were beholding his glorious Ascent, with the utmost Amazement and Concern

* Ver. 8. ἡ δύναμις ἡ ἐκείνη, Ye shall receive Power. The Word Power seems here to be emphatical, as respecting the Disciples Notion of having temporal Power under Christ.—Ye shall receive Power indeed of a much more excellent Kind.

† ἑως ἰσθμῶν τῆς γῆς. See Ver. 1. and *Luke xxiv.* 47, 48, 49.

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

ing Apparel, and spoke to them in this chearful and comfortable manner. "It is vain, O ye Disciples of Jesus, to look any longer after him, whom ye can now no longer see. But be not discouraged at his Departure; observe the Rules he has given you; wait his Promise; and courageously dis-

charge your Duty; and be assured, That, to your eternal Honour and Happiness, you shall one Day see this same Jesus, your Master and Saviour, come again in the same Glory and Majesty, to the solemn and final Judgment of all the World.

12. Then returned they to Jerusalem; from the mount called Olivet, which is from Jerusalem a sabbath-days journey.

being about seven or eight Furlongs distant, and there waited, according to his Order, for the Promise he had made them.

13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14. These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren.

12. These Transactions of Christ's Ascension were done at Bethany, on a Part of the Mount of Olives, (as I related Luke xxiv. 50.) from whence the Disciples now returned to Jerusalem, being about seven or eight Furlongs distant, and there waited, according to his Order, for the Promise he had made them.

13 & 14. During their Stay in which Place, they constantly attended the stated Worship of God in the Temple; and at other set Times met together for their more private Devotions, in an upper convenient and private Apartment; where they were used to assemble for that purpose along with the Women that followed Jesus, and with Mary the Mother of Jesus, and his other Relations and Disciples.

A D. 33.



15. AND * in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty)

† Ver. 13,
14.

at one of their Assemblies † before mentioned, consisting of about Sixscore, St. Peter moving them to it, by speaking to them in the following manner.

16. Men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake † before concerning Judas, which was a guide to them that took Jesus.

17. For he was numbered with us, and had obtained part of this ministry.

my Bread, hath lift up his Heels against me; so was Judas chosen into the nearest Place of Trust by our Lord, and was our Fellow Apostle; but betrayed him for a Sum of Money.

18. Now this Man purchased a field with the reward of iniquity,

15. And * now being to give an Account of several Transactions of these Apostles and first Disciples of Jesus Christ, after his Ascension into Heaven, I shall begin with that of their Choice of an Apostle in the room of Judas, which was done

16. My Fellow Apostles and Fellow Disciples, you well know those Prophetick Expressions of David, (*Psal. xli. 9. lxix. 25. cix. 8.*) which are most eminently fulfilled in the Traitor Judas, both as to his Office, his Crime, and his Punishment.

17. For as in the first of those Passages, it was said of Achitophel, *Mine own familiar Friend in whom I trusted, which did eat of my Bread, hath lift up his Heels against me;* so was Judas chosen into the nearest Place of Trust by our Lord, and was our Fellow Apostle; but betrayed him for a Sum of Money.

18 & 19. Of which he had no other Advantage, but to return it back to them that gave it him, and

* Ver. 15. At this Verse I take the History of the Acts properly to begin, the foregoing Part of the Chapter being either a Recapitulation of, or Addition to his Gospel History.

† Ver. 16. Note, The true rendring of this Verse seems plainly to be this; 'Tis fit that this Scripture should be fulfilled concerning Judas — Which the Holy Ghost by the Mouth of David spake before (viz. concerning other Persons, and now perfectly applicable to Judas his Case.)

ty, and falling headlong, * he burst asunder in the midst, and all his bowels gushed out.

19. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, † *Aceldama*, that is to say, The field of blood.

20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21. Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us.

directing it in such plain Words. But he must be one

and in the utmost Horror and *A. D. 33.* Distraction of a guilty Mind, to go and hang himself, and falling down from the Place * he did it in, his Body broke, and his Bowels gushed out. Which wicked Fact, and exemplary Fate of *Judas*, is so notoriously known to all the Inhabitants of *Jerusalem*, that the Field purchased by the Chief Priests with that Money, is to this Day, vulgarly called, *The Field of Blood.* †

20. Thus the violent and unnatural End of this Man is a perfect and dreadful Completion of the *second* Expression of the Psalmist. *Let his Habitation be desolate, and let no Man dwell in his Tents.* The last is, *and his Office let another take.*

21 & 22. Which it is plainly our Duty now to compleat, by chusing a fit Person in his Place, our Lord designing the Number to be Twelve, by his own first Choice, and the Holy Ghost thus

directing it in such plain Words. But he must be one

B 2

that

* The Sense of the Word *ἀνὰ ἑαυτὸν* (*he hanged himself*) in *St. Matthew*, being not absolutely determined by Interpreters, nor the manner of *Judas* his falling down and bursting, agreed upon, I have express'd it in the Paraphrase, with as little Addition to the Text as I could. Only I observe, That our Translation of *ἀνὰ ἑαυτὸν*, more exactly answers to the Death of *Achitophel*, 2 Sam. xvii. 23. whom the best Interpreters allow to be the Type of *Judas*.

† In the *Syriack* *ܐܬܪܐ ܕܥܬܕܡܐ* (*Chakeldama*) which was the Language of *Judaea* at that Time, with a very little Mixture with the *Chaldean*. That this *Syro-chaldaic* was the Vulgar Language of *Palæstine* in our Saviour's Time, and of the Affinity between those two Tongues, the Reader may see *Father SIMON's Crit. Hist. N. Test.* p. 55, 56.

A. D. 33.

22. Beginning from the baptism * of John, unto that same day that he was taken up from us, must one be ordain'd to be a witness with us of his resurrection.

that constantly attended upon the Person, and knows all the Discourses and Transactions of Christ, from the very first Steps that *John* the Baptist made toward his Religion, by preparing Men for it by Repentance, to the very Day of his Ascension : That so he may be able to concur with us, in exactly teaching the same Doctrines, and giving a clear Testimony to the same Facts, especially that of Christ's Resurrection, as the chief and greatest Argument both to *Jews* and *Gentiles*.

23. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen :

25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go † to his own place.

an Office, which *Judas* had lost by so notorious a Transgression, and was gone † to receive the Punishment due to such a Crime.

23. To this Proposal of St. *Peter* the whole Assembly agreed, and accordingly nominated two Persons thus qualified, *Joseph* and *Matthias*.

24 & 25. And because they had not as yet the particular Guidance and Direction of the Holy Ghost for such Purposes, they therefore referred their Choice to God by solemn and earnest Prayer, beseeching him as the infallible Searcher of the Hearts, Temper, and Qualifications of all Men, to point out to them, which of the two was the Person most proper and worthy, for the Discharge of so great and weighty

26. And

* Either *John's* baptizing his own Disciples, or else his baptizing of *Jesus*, which latter *Grotius* takes to be the proper Beginning of the Evangelical State and History. But the Phrase being the same here, as in *Mat. xxi. 25.* rather seems to denote the former ; and St. *Luke* having been so particular in his Account of *John* Baptist his Birth, Preaching, and Baptism, I have chosen to express it accordingly in this Place.

† *Εἰς τόπον τῶν ἰδίων*, emphatically to his proper Place, a Place more fit for him than the *Apostleship*.

26. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

26. And the particular manner they requested of God to assist and direct their Choice in, was by Lot, a Method he had been wont * to use among his People in his Designation of Things and Persons to several Uses and Offices; which Lot falling upon *Matthias*, he was chosen into the Vacancy, and made the twelfth Apostle.

* See *Levit. xvi. Numb. xxv. 55. Josh. xiii. 2, 6. Judg. xx. 9. 1 Chron. xxiv. 5. Prov. xvi. 33.*



CHAP. II.

THE CONTENTS.

The Descent of the Holy Ghost on the Apostles. The Manner and Circumstances of it. The Amazement it put them into. The Calumny raised upon it by the Jews. St. Peter's Kindication of it. The Effect which his Discourse had upon many of them. Three Thousand baptized.

1. **A**ND when the day of Pentecost was fully † come, they were all with one accord in one place.

1. **T**HE Day was now come in which Jesus was to fulfil the great Promise of the Holy Ghost to his Disciples; the Day of Pentecost; so call'd from its being the *fiftieth* Day after the Passover † (and the very Day of the Year on which the *Law* was given by God, from Mount *Sinai*, with so much Glory and Terror;) and he did it accordingly, at an Assembly of the whole hundred and twenty for the Worship of God, and the Celebration of this great Feast of *Weeks*, in the following manner.

B 3

2 & 3.

† The *Jews* reckon their Days from Sun-set to Sun-set, and so the Morning, or Time toward Noon was the Middle, or rather concluding Part of each Day; now this Meeting of the Disciples being about *nine in the Forenoon*, the Day was said to be *fully come*; or, as some think, it was *fully come*, when the *Day-light* perfectly appear'd.

A. D. 33.

2. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them :

Company sat the Shape of a Cloven Tongue (*to signify the particular Gift of several Languages*) which were bright like Fire (*to signify the clear Light and Knowledge that was now to be imparted to their Minds, and the vigorous Energy of the Spirit to enable them to spread and preach it to others.*)

4. And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. particularly that of to them, in different Languages which they had never learnt. *

5. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

That as every Man of the Jewish Religion, of what Country soever, was obliged to appear at this Feast at Jerusalem, this universal Resort might give the best Opportunity of observing, examining, and publishing such

2 & 3. They first heard a strange and unusual Sound from above, somewhat like that of a strong Wind, which came upon the Room where they were assembled, and in a wonderful manner filled and shook it (*thereby signifying the Strength and Power of that Spirit that was coming on them, for enabling them to fill the whole Earth with their Doctrine;*) and then upon every one of the


4. And the Effects were fully answerable to each Part of these figurative Resemblances, for they were now every one of them endowed with many extraordinary Abilities, and divine Powers, but speaking what the Spirit dictated

5. The Divine Wisdom made choice of *this Time*, to confer these miraculous Powers upon the Disciples; as for several others, so for this particular Reason,

* And thus as the Division and Variety of Languages was once made a Punishment, and wrought Confusion among Mankind; now by a wise Turn of Events, the same Variety was made a Means of collecting and uniting them into one Religion and blessed Society.

Chap. II. ACTS of the Holy Apostles.

11

such a wonderful Event through the many and distant *A. D. 33.*
Regions whither they were shortly to return. 

6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

8. And how hear we every man in our own tongue, wherein we were born?

9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes,

11. Cretes and Arabians, we do hear them speak in our tongues the wonderful * works of God.

12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13. Others mocking, said, These men are full of new wine.

not understanding any of these foreign Languages, maliciously and ignorantly gave it out among the

6, 7, 8, 9, 10, 11, & 12. Accordingly as soon as they heard the Report of so marvellous a Thing, there was a vast Concourse of People about the Place, the Strangers of several Countries especially, were in the utmost Degree of Astonishment, to hear such a Number of plain and illiterate People, speaking to each of them the Language of his particular Country, with so much Readiness and Freedom; and upon discoursing with one another about the great Number of different Languages of *Europe, Asia, and Africa*, thus all so wonderfully attained, and spoken by such Men as they knew had never learnt any of them, and withal the great and admirable * Things they delivered about the Dispensations of God to his People; they could not but conclude the Hand of God to be in it, for effecting some great and extraordinary Design, tho' they were much at a Loss to know what it should be.

13. But some *Jews* of the Town, that were prejudiced against Jesus and his Disciples, and against Jesus and his Disciples, and

B 4

common

* Probably the Miracles, Resurrection and Ascension of Christ.

A. D. 33. common People, That the Disciples were drunk, and so babbled at random such Gibberish as drunken Men are wont to do.

14. But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words.

15. For these men are not drunken, as ye suppose, seeing it is but the third hour of the day,

dare to come in a debauch'd Temper to such a Divine Service, especially upon so solemn a Festival as this was.

16. But this is that which was spoken by the Prophet Joel,

able to testify the Truth of these great Performances, could not but see and acknowledge them to be a most eminent and full Completion of that famous Prophecy of Joel lii. 28.

17. And it shall come to pass, in the last days, (saith God) I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18. And on my servants, and on my hand-maidens, I will pour out in those days of my spirit, and they shall prophesy:

19. And I will shew wonders in heaven above, and signs in the earth beneath, blood, and

14 & 15. To which false Suggestion the Twelve Apostles (as chief over the rest) gave a sufficient Confutation; by appointing *Peter* to represent to them, That whereas it was now but nine a-Clock in the Morning, the Time of the Morning Sacrifice, to which all the *Jews* thought themselves in Conscience obliged to come fasting, it was a most uncharitable and absurd Thing, to suppose such a Number of them should

dare to come in a debauch'd Temper to such a Divine Service, especially upon so solemn a Festival as this was.

16. That, on the contrary, the Strangers of so many different Countries, now present, being

able to testify the Truth of these great Performances, could not but see and acknowledge them to be a most eminent and full Completion of that famous Prophecy of Joel lii. 28.

17 & 18. *Wherein God promised, That in the Times of the Messiah, He would bestow the Gifts of the Holy Spirit, in its several Kinds and highest Degrees, upon some of all Ranks, Ages, and Sexes of People in his Church, for the Propagation and Encouragement of his true Religion.*

19 & 20. *And withal, That for the Terror and Condemnation of such as would not be convinced by this wonderful Effusion of his Spirit,*

Chap. II. ACTS of the Holy Apostles.

and fire, and vapour of smoke.

20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

and Religion, as so many Signs and Symptoms of the total and final Destruction of that obstinate Nation.

21. And it shall come to pass, that whosoever shall * call on the name of the Lord, shall be saved.

from the present Calamities of these fatal Wars, and crowning them with eternal Glory in another State.

22. Ye men of Israel, hear these words, Jesus of Nazareth, a † man approved of God, among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

the Holy Ghost upon

rit, He would cause the most affrightening Prodigies to appear in the Air, and Earth, destroy the Jewish Towns by the Fire, and great Numbers of their People by the Sword of their Enemies; and produce mighty Changes and Revolutions, both in their Government

21. But that, on the contrary, he would have a special Eye of providential Mercy upon all that embraced * and obeyed the Religion of his Christ, by rescuing them

22. Having thus repeated to them both the Promises and Threats of this famous Prophecy, Peter earnestly called upon them all to consider seriously and without Prejudice, how exactly the former of them were accomplished in the Person, Miracles, Resurrection, and Ascension of Christ; and in these Powers of his Apostles and Disciples.

23. As

* Ver. 21. Call on the Name of the Lord, i. e. believe and embrace his Religion. This is, no doubt, the Sense of the Phrase in this Place, as also in Chap. ix. 14, 21. the xv. 17. and in xxii. 16. of this Book. In Chap. xix. 13. and iii. 6. it signifies *Invoking his Power*, and making use of his *Authority*. In Chap. vii. 59. 'tis directly *Praying* to him. And for a full View of the Acceptation of it in the rest of the New Testament, the Reader may see Dr. CLARK, in *Script. Doct. Trin.* p. 132.

† Ver. 22. A Man approved of God. Or, much rather, *approved by God, and demonstrated by God, viz. to be the true Messiah.*

A. D. 33. 23. Him being delivered * by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain :

must have been the highest Act of Wickedness and Impiety in you, tho' on God's Part it was a most wise and merciful Instance of his Love to Mankind to permit you so to do, as the Prophets foretold you would.

24. Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.

of Death, whether you consider the superlative Dignity of his Person, or those plain Prophecies concerning him, a most particular Instance whereof, is that of *David*, P^{sal.} xvi. 8. &c.

25. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.

26. Therefore did my heart rejoice, and my tongue was glad : moreover also, my flesh shall rest in hope.

27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.

23. As to the *Miracles of Christ*, they were so full an Evidence of his being a divine Person, the Saviour of *Israel*, and all so plain and well known to be Matters of Fact ; that to crucify, and in so tumultuous a Manner to murder such a Person,

24. God has still further demonstrated him to be the Person in whom this great Promise is compleated, by raising him from the Dead ; and indeed it was impossible he should, like other Men, continue long in a State

25, 26, 27, & 28. *Wherein He brings in the Messiah, the Son of God, expressing the fullest Confidence, Hope, and Assurance in the Father, with the most unspeakable Contentment and Satisfaction under his Sufferings for Mankind ; as having from him the absolute Promise and Power of a glorious and speedy Resurrection, thereby to triumph for ever over Death, and over all his, and our Spiritual Enemies.*

28. Thou

* Τὸν τῷ ἀποσπῆσαι βουλῇ—ἐκδῶσαι, may be thus rendered—*Him ye have taken and crucified, who was given (to you as a Saviour) by the determinate Counsel of God.*

Chap. II. ACTS of the Holy Apostles.

15

28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. *A. D. 33.*

29. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

which you can show to this very Day.

30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne:

31. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32. This Jesus hath God raised up, whereof we are all witnesses.

to putrefy, we all solemnly testify, who saw him, conversed, eat and drank with him forty days after, till his Ascension into Heaven.

33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this which ye now see and hear.

29. Now (saith *Peter*) 'tis very plain, that this Expression of *not leaving his Soul in Hell, nor his Flesh to see Corruption*, could never be meant of, nor any way fulfilled in *David's own Person*, who, you all know, long since dy'd, and lies yet in his Grave,

30 & 31. And therefore as *David* was an eminent Prophet, a Type of the *Messiah*, and had an express Promise from God, That Christ should be born of his Seed and Family; it cannot but be concluded, he was, as such a Prophet, acquainted with this Resurrection of Christ, and so meant this of *Christ* only.

32. Now that God hath thus raised up our *Jesus*, the third Day after you had crucified him, before ever his Body had Time

33. So that this marvellous Gift of Languages you see us now endowed with, is not in the least owing to any Power of our own, but is the Effect of that Holy Spirit which Jesus promised to send us from the Father, and being now ascended into Heaven, and invested with all Power and Majesty,

A. D. 33. jesty, he has accordingly fulfilled it. Which Ascension of his, we also solemnly testify, having seen it ourselves at the Mount of *Olives*.

34. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35. Until I make thy foes thy footstool.

34 & 35. And that the Messiah was thus to *ascend*, and be *glorified*, as well as to rise from the Dead, is most evident from another Prophecy of *David* relating to him, *Psal. cx. 1.* where in God the Father is brought in as inviting his Son the Messiah, *To come and take upon him the highest Degrees of heavenly Majesty and Glory, and see the Conquest over Sin, and Satan, and Death; the noble Effects and Reward of his Sufferings for Mankind.* For 'tis clear beyond Contradiction, That to sit on God's Right-hand, and see an absolute and final Conquest over all his Enemies, is what can no Way be applied to *David's* Person, though once a powerful Prince; and then, as he calls the Person of whom he spake this, in an emphatical Way, *his Lord*, He must be understood as speaking of *Christ*.

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

36. Wherefore seeing all these clear and eminent Prophecies, are thus so punctually and wonderfully accomplished in this very Jesus, whom ye crucified, Let all the *Jews* be fully assured, and I beseech them to lay aside their obstinate Prejudices, and be convinced, that he is their true *Messiah*, the *Saviour* of Mankind, and the Lord and Governor of God's Church and People. For if after such ample Testimonies given them, they still continue in their Unbelief; they must expect all the Terrors and Curses annexed to these Prophecies, to be fulfilled upon them.

37. Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles,

37. At this earnest and weighty Discourse of *Peter*, abundance of those *Jews*, that were either concerned in, or had consented to the Death of *Jesus*, were struck into

apostles, Men and brethren, what shall we do? into Relenting and Concern; at the Guilt they saw themselves involved in; and begged of him and the other Apostles to tell them how they should obtain the Pardon, and avoid the terrible Consequences of it. *A. D. 33.*

38. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift * of the holy Ghost.

be pardoned for what they had already done, but should also partake of this great Promise of the Holy Ghost, according as God should see any of them fit and proper to bestow it on.

39. For the promise is unto you, and to your children, and to all * that are afar off, even as many as the Lord our God shall call.

40. And with many other words did he testify, and exhort, saying, Save yourselves from this untoward generation.

only Means to escape those terrible Judgments that were coming upon the obstinate Nation of the Jews.

41. Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.

38. Peter answered, That the Condition of their Pardon was a sincere Repentance and Amendment of Life, an Entrance into the Religion of Christ by Baptism, and a careful Observation of the Rules and Precepts of it; which if they would sincerely do, they should not only

39. Assuring them at the same Time, that God intended the Benefits and Effects of this great Promise to the whole Jewish Nation, to them first, and afterward to as many of the Gentile World, as should hear and believe the Gospel.

40. With these, and such like Discourses, Peter kept the Company a good while, all tending to convince them of the Truth of Christ's Religion, to press them to receive and profess it, as the

41. And all that were really affected at what he said, were baptized, upon a hearty Profession of their Repentance and future Resolutions, to the Number of about three thousand.

42. Who

Ver. 38, 39
** See chap. viii. 16.*

A. D. 33.

42. And they continued stedfastly in the apostles doctrine, and fellowship, and in * breaking of bread, and in prayer.

43. And fear came upon every soul: and many wonders and signs were done by the apostles.

44. And all that believed were together, and had all things common. †

45. And sold their possessions and goods, and parted them to all men as every man had need.

46. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart;

47. Who constantly attended the preaching of the Apostles, and with them exercised all the * solemn Duties of their Religion.

48. What was already done, surprized all Sorts of People with Astonishment, which was increased still more, when they saw the Apostles proceed to do many other Kind of Miracles, beside this of speaking so many Languages.

49. And all of them, after the Apostles Example, attended the stated Service of the Temple, and lived and conversed at one anothers Houses with the utmost Friendship, hospitable Kindness, and Liberality; and met together, in that particular upper Room

46. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart;

46. And all of them, after the Apostles Example, attended the stated Service of the Temple, and lived and conversed at one anothers Houses with the utmost Friendship, hospitable Kindness, and Liberality; and met together, in that particular upper Room

* It being not determined by the Learned, whether *καὶ οὕτως αἴσιν*, Breaking of Bread, be here, and in *ver. 46.* meant of the Eucharist or no, I have express'd it so as to leave the Reader to his own Judgment.

† *Ver. 44. Καὶ ἅπαντα κοινὰ.* And had all Things common. This Expression here, and in *Cap. iv. 32.* is taken by some good Interpreters, not to signify an absolute Renunciation of all Right and Title to what was their own; but only a liberal and prudent Distribution. But the Case of *Aeneas*, *Chap. v.* seems plainly to determine the contrary; it was an absolute, tho' not an imposed, but a voluntary one:

Room before mentioned, Chap. xiii, xiv. at stated A. D. 33. Times, for celebrating the Lord's Supper.

47. Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

47. By these Acts of a loving and charitable Temper, expressing the great Sense they had of the Divine Mercy, in thus freely pardoning and receiving them into the *Christian* Covenant, and behaving themselves with such Prudence, Piety, and Modesty, as to be generally well esteem'd of; and, with God's Blessing, to persuade and influence many others daily to come in and embrace the *Christian* Faith, who were thereby delivered from the Guilt, and impending Destruction of their obstinate Nation. *

* Ver. 47. Τὸς συνζωόντων, not such as should be saved in a Christian Sense in general only, but *the* saved, i. e. from that untoward Generation, ver. 40.



CHAP. III.

The CONTENTS.

Peter and John miraculously cure a lame Man in Solomon's Porch. Peter's Discourse to the Jews thereupon.

1. **N**OW Peter and John went up together into the temple, at the hour of prayer being the ninth hour.

2. And a certain man lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask

1. **T**HE same Day that Peter made that successful Discourse to the People, Chap. ii. he and John went up together to the Temple Service, which was at three a-clock in the Afternoon.

2. And going in by Solomon's Porch, called the beautiful Gate, from its Largeness and Magnificence above the rest, there lay a poor Man that was a Cripple from his Birth, and was brought by his Friends every Day, and laid to beg

A. D. 33: ask alms of them that entered into the temple.

3. Who seeing Peter and John about to go into the temple, asked an alms.

4. And Peter fastening his eyes upon him, with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something of them.

6. Then Peter said, Silver and gold have I none, but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk.

7. And he took him by the right hand, and lift him up; and immediately his feet and ankle-bones received strength.

8. And he leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God.

9. And all the people saw him walking and praising God.

10.

beg at this Gate, through which the greatest Numbers went into the Temple.

3. Who begg'd of them as they went in, to give him something.

4 & 5. The two Apostles bad the Man look upon them, and observe their Faces, as they did his; (that he might be sure to know them again, and testify what they had done to him.) He did so, and fully expected they would bestow something on him.

6. Then Peter told him, That as for Money they had none to give him, but something that was much better. In the *Name*, * and by the *Power and Authority of Christ Jesus* (said he) get up and walk, as sound as other Men.

7 & 8. At the same Time giving him his Hand, to help him up; upon which all the Sinews and Joints of his Feet, where the Lameness lay, came to their full Strength, so that the Man nimbly leaped up, and could use his Feet every Way; and so followed them into the Temple, to return God Thanks for so great and unexpected a Mercy.

9 & 10. Where all the People saw him in perfect Health, and knowing

* *Ver. 6.* In the Name, and by the Power of Jesus Christ. See *Chap. ii. 21.* The Name of Jesus is here emphatical: In His, and none but His Name.

10. And they knew that it was he which sat for alms at the beautiful gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him.

11. And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondering.

12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

or that God should have conferr'd this Gift upon us on account of any Worthiness in us above all other Men.

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14. But ye denied the holy One, and the just, and desired

knowing him to be the very same Person that used every Day to lie begging at the Porch, and had lain there but just before; they were perfectly astonished to see him all of a sudden among them at the Service.

11. When Service was ended, the Man still kept close to Peter and John, and as they were together in the Porch where he was cured, the People came about them in vast Numbers full of Wonder and Amazement.

12. Which gave Peter another Opportunity of speaking to them to this Effect. It is strange (says he) that after what you have already seen and heard of us, you should have no better Apprehensions of what is now before you; that you can still imagine this Cure to be the Effect of any secret Art or human Power in us, have conferr'd this Gift upon us

13, 14 & 15. Know then, that we are all Eye-witnesses of the Resurrection, and glorious Ascension of that very Jesus of Nazareth, the Son of God, the Messiah and Saviour of the World, whom you so justly accused before Pilate; who, conscious of his Innocency, would have only scourged, and so released him, had it not been for your outrageous Clamour and Tumult, and the

11:11

A. D. 33. a murderer to be granted unto you,

15. And killed the prince of life, whom God hath raised from the dead; whereof we are witnesses.

16. And his name, through faith in his name, hath made this man strong, whom ye now see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

17. And now, brethren, I wot that through ^{*}ignorance ye did it, as *did* also your rulers.

18. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

ness of his Person and Appearance; and God, by permitting you so to do, has most wisely suffered you to become the Instruments of accomplishing the *Prophecies* concerning the Death of Christ.

19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

20. And

the violent Prejudice that made you so irrational, as to ask the Life of a common Robber and a Murderer, rather than that of the most holy and innocent Person that ever lived.

16. And we now declare to you, that the Power by which we have so wondrously and perfectly restored this Man, whom you all knew and saw a Cripple, was given to us by the *same Jesus*, as we are his faithful Disciples, and commission'd to be his Apostles: By whose Authority and Power alone, it is that we act.

17 & 18. We cannot indeed be so uncharitable as to think, that either *you* of the Multitude, or even the chief Priests of your *great Council*, committed that Act of crucifying our Jesus, absolutely against Conscience, or that you really knew him to be your Messiah; you did it by the unguided Sway of sinful Passions and Prejudices, against the Mean-

19 & 20. Wherefore if ye will now still be wrought upon by the Evidences and Warnings of us his Apostles, so as sincerely to repent, amend your Lives, and embrace and live up to his Religion, God has such a Compassion to these

* Ver. 17. *I wot through Ignorance ye did it* — So our Lord says, *Luke xxiii. 34. Father forgive them, for they know not (i. e. are not aware of) what they do.*

20. And he shall send Jesus Christ, which before was preached unto you. these your Prejudices, that he will not only forgive you what is past, but make this Jesus (by whose Miracles and Preaching ye wou'd not be converted) your Saviour and Deliverer, both from the present Judgments that are coming on the Jewish Nation, and from the terrible Punishments he shall come to inflict, at the great Day of final Judgment, upon all wicked and obstinate Unbelievers. A. D. 33.

21. Whom the heaven must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

21. He is now in Heaven, there to remain the Lord and Head of his Church upon Earth, to see the whole Dispensation of the Gospel-Age perfected in the Accomplishment of all the Prophecies concerning it; and then shall come again to the solemn Trial of all the World.

22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

22 & 23. Among which numerous Prophecies, let me refer you particularly to the plain Words of your great Prophet Moses to your Fore-fathers, (*Deut. xviii. 15.*) *Wherein he promises them God would one Day cause the still greater Prophet the Messiah to be born from one of their Families; with a strict Charge left to receive him, and obey his Laws; threatening withal, that all those that would not be obedient to him, should be cut off from the true*

23. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed

C 2

Church,

* *Ver. 21. Till the Times of Restitution*—See NOTE on Rom. v. 13.

† *Ver. 22. 'Ως ἐγώ.* Either like unto me, i. e. in being a Lawgiver, and Mediator between God and the People; or else as he has raised up or made me your Prophet, so he will him. But it seems to refer to the foregoing Words, of your Brethren, i. e. as I am a Prophet and Lawgiver, of your own Stock and Nation, so will He be. See my NOTE and PARAPHRASE on *Deut. xviii. 15, 18.*

A. D. 33. destroyed from among the people.

Church, and from all Hopes of Salvation.

24. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

have found it in our *Jesus*; and are all full of the like Threatnings upon those that reject and disobey him.

25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26. Unto you first, God having raised up his Son *Jesus*, sent him to bless you, in turning away every one of you from his iniquities.

24. And not only *Moses*, but all the other Prophets after him, that have left any Predictions concerning the Messiah, have described the Manner, Circumstances, and Effects of his Appearance, no otherwise than you

25 & 26. You indeed are the Posterity of *Abraham*, to whom, for his eminent Piety, God solemnly promised, that the Messiah, the Saviour of the whole World, should be born of his Family; and you have had a Succession of Prophets to confirm and assure you of that great Promise; and accordingly God has now given you *Jews* the first Offer of Repentance, Pardon, and Salvation by Him; which if you still obstinately refuse, you shall utterly perish and be destroyed.





CHAP. IV.

THE CONTENTS.

Five Thousand converted by the foregoing Discourse and Miracle of the Two Apostles. The Jewish Council, and Roman Captain, cause them to be apprehended, and brought before them. Their Defence of themselves. The Determination of the Council thereupon. The Apostles Answer to it. Their Prayer upon that Occasion; and the Effect of it. The Unity and Charity of the new Converts. The particular Generosity of Joses, surnamed Barnabas.

1. **A**ND as they spake unto the people, the priests and the captain of the temple, and the Sadduces came upon them. *

Temple, they took of the Peace.

2. Being grieved that they taught the people, and preached through Jesus the resurrection of the dead.

Sadduces at the Doctrine of the Resurrection which they violently opposed; but the Roman Captain's Fear was, that it should prove a Riot.

3. And they laid hands on them, and put them in hold unto the next day: for it was now even tide.

4. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5. And

1. **T**HIS Discourse of the Apostles, and the Cure they had wrought, being immediately heard of by the chief Priests and Sadduces, and the Roman Officer that guarded the Cognizance of them as Disturbers of the Peace. *See chap. v. 17.*

2. The chief Priests of the great Council being fretted to hear the Man whom they had crucified as a Malefactor, preached up for the Messiah; and the

Sadduces at the Doctrine of the Resurrection which they violently opposed; but the Roman Captain's Fear was, that it should prove a Riot.

3. Accordingly they caused them that very Evening to be apprehended and imprisoned, in order to be examined and punished the Day after.

4. But notwithstanding this Severity, about five thousand of the People were converted to the Christian Religion by that Discourse.

A. D. 33.

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\*Exyir-

us agxio

eslun.

5. And it came to pass on the morrow, that their rulers, and elders, and scribes,

6. And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred \* of the high priest, were gathered together at Jerusalem.

7. And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

8. Then Peter filled with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole.

11. This is the stone which was set at nought by you builders, which is now become the head of the corner.

12. Neither rejected and despised him.

5 & 6. So the next Day the High Priests *Annas* and *Caiaphas*, assembled all the chief Priests and Doctors of the Law, that belonged \* to the great Council. There was no Occasion for the *Roman* Commander's Presence; for the Pretence of Sedition was waved, being wholly groundless, and a mere Invention of the *Jewish* Priests, who therefore were now the only Members of this Court.

7. And ordering the two Apostles to be brought into Court, they demanded of them, by what *Art* they had done the Cure upon the lame Man, and by what Authority they preached to the People.

8, 9 & 10. *Peter* being assisted by the Holy Ghost, with Readiness and Courage to speak before so great an Assembly, gave them this respectful Answer. That as to the Cure wrought upon the poor Man, it had all the Signs of an Act of *Charity and Mercy*, but nothing that could look like a *Crime*. And as to the *Power* by which they did it, they professed to them, and the whole Nation, it was derived from the very *Jesus of Nazareth* whom they had crucified, and from no other.

11. Who by his Resurrection from the Dead, is now become, what the Psalmist described him, (*Psal. cxviii. 22.*) *The Saviour of Mankind, and Lord and Head of the Church, though you of the Council rejected and despised him.*

12. And

12. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.

\* and Salvation to and living up to his

12. And then as to our Authority for preaching to the People, we have it also from the *same Jesus*, \* who has commissioned and enjoined us to publish to the World, That there is now no other Means of Pardon Mankind, but that of embracing Religion.

13. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus.

14. And beholding the man which was healed standing with them, they could say nothing against it.

15. But when they commanded them to go aside out of the council, they conferred among themselves,

16. Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell at Jerusalem, and we cannot deny it.

13 & 14. The Council knowing the two Apostles to have been the Disciples of Jesus while he lived and preached, and that they were private plain Men, brought up to no Learning in the Law, they could not but marvel at the great Readiness and Strength with which they spoke; and the Man they had cured standing by them, they could object nothing to the Truth and Reality of the Miracle.

15 & 16. And ordering them to withdraw, they consulted together, and considering the Fact was so universally known and allowed, they were perfectly at a Loss what to determine about it, or how to restrain the Apostles from proceeding any farther.

C 4

17 & 18.

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\* *Ver. 12. Whereby we must be saved* — or be healed, or cured, as this lame Man was, *ver. 9, 10.* it is the same Word used in both Passages. *Salvation*, in the *spiritual* Sense, as being owing to *Christ* alone, as sole Mediator, is sufficiently proved from other Passages; tho' we should allow it in this Place to be meant of a *temporal* Cure. However, I have here given it the Acceptation commonly given by Interpreters.

*A. D. 33.* 17. But that it spread no farther among the people, let us straightly threaten them, that they speak henceforth to no man in this name.

18. And they called them, and commanded them not to speak at all, nor teach in the

19. But Peter and John answered, and said unto them, Whether it be right in the sight of God, to hearken to you more than unto God, judge ye.

20. For we cannot but speak the things which we have seen and heard.

21. So when they had farther threatned them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22. For the man was about forty years old, on whom this miracle of healing was shewed.

medies, the Man being forty Years old.

23. And being let go, they went to their own company, and reported all that the chief priests and elders had

17 & 18. However being resolved not to be convinced themselves, and to keep the common People from it as much as they could, they agreed to send for them in, and charge them, upon Pain of the utmost Punishment, to preach this Doctrine no more to any of the People.

Name of Jesus.

19 & 20. To which the Apostles replied, That though they had all just Regard for their Authority, yet in the present Case, having an absolute Assurance of the Truth of what they taught, and a Commission from God to publish it, they referred it to their own Consciences, whether they could expect to be obeyed, and so told them plainly, they neither could, nor would do it.


21. The Council could do no more but repeat their Threats to them, and so dismiss them; for the common People had such a mighty Esteem, and religious Veneration for them, that they durst not arbitrarily punish them, for fear of a Tumult.

22. And that which heightened and confirmed the People's Opinion of the Cure, was, that the Length of the Distemper had put it past all natural Remedies, the Man being forty Years old.

23. The two Apostles being dismissed, went immediately to the other ten, and the rest on whom the Holy Ghost had fallen, (*chap. ii.*) and told them what had pass'd

## Chap. IV. ACTS of the Holy Apostles.

29

had said unto them. pass'd in the Council, and how *A. D. 33.*  
severely they were threatened. 

24. And when they had heard that, they lift up their voices to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea and all that in them is.

25. Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine a vain thing?

26. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gen-

tiles, and the people of Israel were gathered together.

28. For to do whatsoever thy hand, and thy counsel determined before to be done. \*

29. And now, Lord, behold their threatnings, and grant unto thy servants that with all boldness they may speak thy word,

30. By stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

31. And

24, 25, 26, 27, 28, 29 & 30.  
Who thereupon address'd themselves in earnest and solemn Prayer to God the Creator and Governor of the World, acknowledging to him, That the Sufferings of his Son Jesus Christ, by the Hands of the Jewish and Roman Governors, and the Treatment which they his Apostles and Disciples now had, and were like to meet withal in the World, were the most wise and full Accomplishment \* of what He by his Spirit had foretold by his Prophet David, (Psal. ii. 1.) concerning the Messiah. Beseeching him withal to assist and inspire them with sufficient Courage and Resolution, and with a Continuance of such miraculous Powers, as would enable them to preach and propagate the Christian Religion under all their Difficulties and Sufferings.

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\* Ver. 27 & 28. Note, These Words, For to do whatsoever thy Hand, and thy Counsel determined before to be done, may, in fit Construction, be referred to the Words, Jesus whom thou hast anointed — For to do whatsoever, &c. agreeable to Chap. x. 38. God anointed Jesus of Nazareth with the Holy Ghost and with Power, who went about doing Good, and healing all that were oppressed, for God was with him.

A. D. 33.



31. And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God with boldness.

*rage, and undaunted Ministry.*

32. And the multitude of them that believed, were of one heart, and of one soul: neither said any of them, that ought of the things which he possessed was his own, but they had all things common.

33. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

rity to one another.

34. Neither was there any among them that lacked: for as many as had possessions of lands, or houses, sold them, and brought the price of the things that were sold,

35. And laid them down at the apostles feet: and distribution was made unto every man according as he had need.

31. And God answered their Request accordingly; for as soon as they ended it, the Room in which they met, was shaken in an extraordinary Manner (to give them Notice of the Approach of some divine Influence) and they all found themselves inspired with a *supernatural Courage, Resolution*, to persevere in their

32. To return now to the five thousand that were last converted. They followed the Example of those in *Chap. ii.* by living in perfect Unity of Love and Affection, and a free Renunciation and Distribution of whatever they had to such as wanted.

33. The Apostles in the mean Time going on to give the most wondrous Evidences of the Truth of their Doctrine, (especially that of Christ's Resurrection) while the Converts exercised such Cha-

34 & 35. A Charity that supplied every one's Wants: For such of them as had Estates, sold them, and gave the Money to the Apostles, who disposed of it accordingly,

36. And Joses, who by the apostles \* was surnamed Barnabas, (which is, being interpreted, the son of consolation) a Levite, and of the country of Cyprus,

36 & 37. Particularly one Joses a Levite, of the Island of Cyprus, sold the Estate he had there, and gave the Money to the Apostles, who for so bountiful \* an Action, gave him a new Name, that signifies Comfort and Consolation.

37. Having land, sold it, and brought the money, and laid it at the apostles feet.

\* This Name was given him, either from the peculiar Charity and Benignity of his Temper in general (see chap. xi. 24.) or else upon Account of this Act of selling his Estate, which we may then suppose was a very considerable one.



## CHAP. V.

### THE CONTENTS.

*The Transaction and Death of Ananias and Sapphira. The Effect it had upon the People. The Apostles proceed in working miraculous Cures, and gain great Credit. The Jewish Council cause them to be committed to Prison. They are deliver'd by an Angel; and are found preaching again in the Temple, to the great Astonishment of the Court. The Roman Captain brings them into Court. The Charge of the Court against them. Their Answer. A Determination to slay them. Gamaliel's Advice to the Court hereupon. The Apostles are scourged. Their Conduct under it.*

1. **B**UT a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles feet.

1 & 2. **A**mong the rest of the new Converts that were so charitable as to sell their Estates to supply the Poor, there was one Man and his Wife that had contrived together to give the Apostles only a Part of the Money, and yet pretend to give the Whole as others did, designing thereby to get themselves maintained as plentifully out of

A. D. 33.

the public Stock, as if they had given up their whole Estate, while they kept Part of it in their own Hands, either imagining they could not find them out, or else desiring to try whether they could or no. 3 & 4.

A. D. 33.

3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the holy Ghost, and to keep back *part* of the price of the land?

4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto \* God.

5. And Ananias hearing these words, fell down, and gave up the ghost, and great fear came on all them that heard these things.

6. And the young men arose, wound him up, and carried him out and buried him.

7. And it was about the space of three hours after, when his wife not knowing what was done, came in.

8. And because his Death happened with such lamentable Circumstances, he was carried away, and buried as soon and as privately as might be. †

3 & 4. But *Peter*, who by the Assistance of the Holy Ghost, knew their Design; asked him when he offered the Money, whether he gave it as the whole Price of his Estate, or only as a Part of it; and upon his affirming it to be the Whole, *Peter* severely reproved him for thus covering a Pretence of Charity with such a base and needles Fallhood; telling him, he was not absolutely obliged to have sold his Estate at all, nor thus to dispose of the Money when he had sold it: But to lie thus to them whom he

could not but know were endowed with the Holy Spirit of GOD, was to lie to the Holy Spirit itself, which was the same Thing as lying to GOD.

5. And to deter and keep all Believers for the future from such bare-faced Insincerity, and arrogant Temptation of the Holy Ghost, he struck the Man dead upon the Spot; which exemplary Punishment put a mighty Dread and Reverence into them all.

6. And because his Death happened with such lamentable Circumstances, he was carried away, and buried as soon and as privately as might be. †

7. About three hours after, his Wife came into the Room, knowing nothing of her Husband's Death.

8, 9

\* Ver. 4. *Thou hast not lied unto Men but unto God* — Compare Luke x. 16. Acts xxiii. 9. 1 Thess. iv. 8.

† Ver. 6. I paraphrase this Verse purely from a View of the Manner of *Ananias's* Death, and must acknowledge there is more in the PARAPHRASE than the TEXT will absolutely warrant; and so leave it to the Judgment and Candour of the Reader.



8. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband, are at the door, and shall carry thee out.

10. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and carrying her forth, buried her by her husband.

11. And great fear came upon all the church, and upon as many as heard these things.

12. \* And by the hands of the apostles were

8, 9 & 10. To whom Peter put the same Question about the Money, and receiving the same false Answer from her, he reprov'd her with the like Severity, telling her, that as she had joined with her Husband in the same deliberate Act of \* affronting the Holy Spirit, she should feel the same terrible Effect of his divine Power, as her Husband had just now done. Accordingly she fell down dead at his Feet; and the same Persons that returned from burying her Husband, took her up, and laid her by him.

11. Which still increased the Reverence of the new Believers toward the Apostles, and astonished all other People that heard of it.

12. † Then the Apostles went on to work Miracles (especially the

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\* Ver. 9. *To tempt the Spirit of the Lord*, i. e. in Scripture Language, to provoke — So the Provocation, and Temptation, in the Wilderness, are one and the same Thing. So again, *Why tempt ye God, to put a Yoke upon the Disciples*, Acts xv. 10. i. e. Why do you provoke him?

† Ver. 12. Though I would be very cautious of altering any Thing in the sacred Text without the Warrant of some good Copies, or very plain and necessary Reasons: yet I may safely suggest, That if this 12th Verse may be allowed to be transposed to after the 14th, and connected with the 15th, the Sense of the History, from the 11th to the 17th Verse, would be exceeding much more clear and uninterrupted. For as the 11th has a most direct and evident Connexion with the 13th, so has this 12th with the 15th and 16th; whereas as it now stands, it makes an Interruption. But I paraphrase them as I found them.

*A. D. 33.* were many signs and wonders wrought among the People; (and they were all with one accord in Solomons porch.

the Cures of sick People) in the most publick Manner, assembling themselves generally in *Solomon's* Porch, before or after the Temple-Service.

13. And of the rest durst no man join \* himself to them: but the people magnified them.

*converted, and come over to the Christian Faith, but such as really and sincerely did so, and a very seasonable and well-timed Severity this was; for without it (very probably) the Apostles would have been crowded and over-run with such Impostors, who pretended to be Christians merely in Hopes of being maintained out of this Community of Goods; and moreover hereby even those who would not believe, had yet a mighty Esteem of their Power and Performances.*

14. And believers were the more added to the Lord, multitudes both of men and women)

14. And of them that did *sincerely* believe, there were every Day vast Numbers of both Sexes, by this Means.

15. Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by, might over-shadow some of them.

15. For the Number of the Apostles Miracles began now to be so great, that People brought their Sick into the Streets upon Beds and Couches; and the Cure of the most desperate Distempers was so certain, that the People thought their very Shadow (especially *Peter's*) had a Virtue in it.

16. And

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\* This I take to be the most natural Sense of this Verse, which if the critical Reader does not like, he is at Liberty to follow *Grotius*, or *Dr. Hammond*, or *Dr. Lightfoot*, none of which seem clear to me in this Matter. *That joining themselves to them*, may signify what I have rendered it. See *Acts. xvii. 34. 1 Cor. vi. 17.*

16. There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17. Then the high priest rose up, and all they that were with him (which is the sect of the \* Sadduces) and were filled with indignation,

18. And laid their hands on the apostles, and put them in the common prison.

and put into the common Goal.

19. But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20. Go, stand and speak in the temple to the people, all the words of this life. \*

they did.

21. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

16. And the Fame of these *A. D. 33.* Things spreading through the Towns and other Cities of *Judea*, they resorted to *Jerusalem* with great Numbers of their Sick, some of natural Diseases, others possessed with evil Spirits; and the Apostles cured them as fast as they brought them.

17 & 18. The Apostles, continuing with these Miracles to preach the Resurrection of Christ and a future State, put the High \**Sec chap.* Priest, and that Part of the Council that were *Sadduces* into a most violent Rage; (the Doctrine preached being in direct Opposition to the principal Tenet of their *Sect*; ) and so they ordered them again to be apprehended,

19 & 20. But an Angel of God, that very Night, led them out, and shut the Doors again, without any of the Keepers Knowledge, and ordered them early next Morning to go and preach the same Doctrine (*viz.* of the *future State of eternal Life*,) openly in the Temple, and so

21. At the same Time, the High Priest and *Sadduces* called all the Council together, and sent to the Goal to fetch the Apostles.

22. But

\* Ver. 20. *All the Words of this Life* — or *πάντα τὰ ῥήματα*, all the Things concerning this Life — *This Life* *empha-*

A. D. 33.



22. But when the officers came and found them not in the prison, they returned, and told,

23. Saying, The prison truly found we shut with all safety, and the keepers standing without before the found no man within.

24. Now when the high priest, and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25. Then came one and told them, saying, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people.

26. Then went the captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned.)

27. And when they had brought them, they set *them* before the council: and the high priest asked them,

28. Saying, Did not we straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

22 & 23. The Officers went accordingly, but came back, and told them, That they had been at the Prison, where they found every Thing fast, and every Man in his Post, as they were left the Night before, but that the Prisoners were gone.

door: but when we had opened, we

24. This put the Council again to a perfect Non-plus.

25. But in the Midst of their Perplexity, they had Notice given them, that their Prisoners were in the Temple, teaching the People as they used to do.

26. Upon which Intelligence, the *Roman* Officer went with a Guard, and brought them to the Council, with as little Violence as could be, for fear the People should have mutinied.

27 & 28. When they were come into Court, the High Priest asked them, How they durst presume against the solemn Orders and Threats of so great an Authority, to preach up a Doctrine, that in effect, was to tax the whole Council with Murder and Blood-shed?

29. Then emphatically, this *Resurrection* to the *future Life*, which the *Sadducees* so violently opposed — *This Life*, in Contradistinction to the Life of mere *temporal, worldly* Blessings and *Grandeur* the *Jews* were generally so fond of.

29. Then Peter and the other apostles answered, and said, We ought to obey God rather than men.

30. The God of our fathers, raised up Jesus, whom ye slew and hanged on a tree.

31. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32. And we are his witnesses of these things; and so is also the holy Ghost, whom God hath given to them that obey him.

his Resurrection and Ascension, and had sufficiently confirmed them by the Powers of the Holy Ghost.

33. When they heard that, they were cut to the heart, and took counsel to slay them.

34. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space.

35. And said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.

36. For before these days rose up Theudas, boasting himself to be some body, to whom

29. To which they all unanimously gave the same Answer as Peter and John had given before, *ch. iv. That the Authority of God was superior to that of their Court.*

30, 31 & 32. Repeating to them again the Sum of the Doctrine they preached, viz. That the very God of Israel whom they all acknowledged, has raised up the very Jesus whom they had crucified, and exalted him to the highest Degree of heavenly Glory, as the *Messiah* and *Saviour* of Mankind; that he had now offered to them, and the whole World, Pardon and Happiness, upon the Condition of Repentance, and a sincere Profession of his Religion; that they his Apostles were Eye-witnesses, both of

33. The Council enraged at this, were resolving, right or wrong, to condemn them to Death.

34 & 35. But an eminent *Pharisee*, one of their own Members, either from some inward Conviction of the Truth of the Apostles Miracles, or else out of Opposition to the *Sadduces*, put a Stop to it, by advising them to consider a while upon a Thing of such Consequence.

36 & 37. Telling them that they had had Instances of Men, that set up for Heads of Parties, and *Deliverers* of Israel, upon

*A. D. 33.* a number of men, about four hundred, joined themselves : who was slain, and all, as many as obeyed him, were scattered and brought to nought. much worse Designs than these Men yet appeared to have ; and all dropp'd and came to nothing ; as in the Cases of *Theudas* \* and *Judas of Galilee*. •

37. After \* this man rose up Judas of Galilee, in the days of the † taxing, and drew away much people after him : he also perished, and all, even as many as obeyed him, were dispersed.

38. And now I say unto you, Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought.

39. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

is in vain and impious for us to oppose it.

40. And to him they agreed : and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

38 & 39. Wherefore (says he) seeing the Miracles they work are so palpable, the safest Way is to stay a little, and wait what Designs they tend to. If to any seditious Purposes, by the very Course of Things, and especially by Divine Providence, you will easily put a Stop to it, without illegal and desperate Methods. But if God really appears to be the Author of these Miracles, it

40. The Majority agreed to this Advice, and yet to show their Indignation at the Apostles for breaking their Commands, they ordered them to be whipp'd, and so dismissed them for that Time, charging and threatening them to do so no more. 41.

\* It may save the Criticks the Labour of reconciling *Josephus* with *Gamaliel*, by either joining *μὴδ' αὐτῶν* to the last Words of the foregoing Verse, and so reading it, *were scattered and brought to nought μὴδ' αὐτῶν after him*, i. e. after he was taken off, as *Dan. Heinsius* thinks ; or else by referring it to the Instance, not the Time of *Judas's* Insurrection, and making it thus, *viz. after or besides Theudas, & instance in Judas*. See *Mr. Lardner's Credibil. of the Gosp. Hist. Vol. I. Book II. Chap. vii.*

† Ver. 37. *In the Days of the Taxing* — i. e. When this Land of *Judea* was reduced to a *Roman Province*, and the Taxes payable to *Cæsar* were first levied upon us.

41. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

41. And tho' Whipping was a servile and infamous Punishment, they were so far from being ashamed of it on this Account, that they rejoiced and blessed God for the Honour of suffering in so glorious a Cause.

42. And so went on to preach the Gospel, both in publick and private, every Day.



# CHAP. VI.

## THE CONTENTS.

*The Complaint of the Græcian Converts against the Hebrews, about the partial Distribution of the Charities. The Apostles appoint seven Deacons to be chosen, to remedy this Evil. They are elected to the Office by Prayer, and Imposition of Hands. Stephen the most eminent amongst them. A false Accusation raised against him. He is brought before the Council.*

1. **A**ND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians \* against the Hebrews, \* because their widows were neglected in the daily ministrations.

With those that were Natives of the Jewish Land, and Jews by Birth.

2. Then the twelve called the multitude of

1. **T**HE Christian Converts now increasing to so great a Number, that there were hardly Benefactions enough to supply all their Poor; the Convert Jews of other Countries that had been profelyted Jews, and used the \* Greek Language, complained to the Apostles, that their poor Widows had not an equal Share

A. D. 35.

2. Upon which the Twelve assembled the chief of the Believers

\* I here follow the Distinction between the Græcian and Hebrew Jews, made by Bishop Pearson. Op. Post. p. 52, 53;

A. D. 33. of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3. Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business.

4. But we will give our selves continually to prayer, and to the ministry of the word.

5. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and a profelyte of Antioch.

6. Whom they set before the apostles: and when they had pray'd, they laid *their* hands on them.

them to it by Prayer

7. And the word of God increased: and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

8. And Stephen full of faith and power, did great wonders and

lievers of the several Countries, and told them they had so much and constant Work of preaching the Gospel, that they could no longer attend the Distributions to the Poor.

3 & 4. And therefore advis'd them to chuse out seven of the most eminent and proper Persons, that should make this their chief Business, to receive and dispense the Charities equally, and prevent all Disputes for the future; that so *they* might not be interrupted in their Preaching.

5. To which they readily agreed, and accordingly nominated the Seven of whom *Stephen* was the most eminent, for the Strength and Sincerity of his Faith, and the Power of working Miracles.

Timon, and Parmenas, and Nicolas

6. These they brought to the Apostles, giving them sufficient Testimonies of their Abilities and Qualifications for the Office, who thereupon consecrated and Imposition of Hands.

7. By the Apostles being thus at full Liberty to preach, the Church encreased every Day more and more, and a great many of the *Jewish* Priests came in and embraced the Gospel.

8. But *Stephen* distinguished himself by his zealous Faith, and great Knowledge in the Scriptures,



and miracles among the people.

tures, and Courage in Preaching, and doing Miracles. A. D. 33.

9. Then there arose certain of the synagogue, which is called *the synagogue* of the \* *Libertines*, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

9. Against whom there came a Set of *Jews*, that had a particular Synagogue by themselves, and who from their being *Freemen* \* of *Rome*, were called *Libertines*, and pretended openly to contradict, and challenged to dispute with him.

10. And they were not able to resist the wisdom and the spirit by which he spake. and baffled before all

10. But by the Strength of his Reason, and the Gravity, Courage, and Freedom of his Discourse, they were silenced the People.

11. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

11 & 12. Which instead of convincing, did so enrage them, that they hired or persuaded Witnesses to accuse him of dishonourable Words against the *Jewish* Religion; and under that Pretence got him apprehended and brought before the Council.

12. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.

13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

13 & 14. And the Testimony they gave in against him, was, That they had heard him affirm, that JESUS would cause their Temple to be finally destroyed, and the ceremonial Law to be abolished, which they said was Blasphemy.

14. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

D 3

15. And

\* *Ver. 9. Αἰθεῖροι, Freemen*, or more properly such as were born so of Parents that had *Roman* Freedom, and so distinguished from *Liberti*, who were not born, but made such by Purchase or free Gift.

15. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

cil that were to be his Judges.

15. As soon as he was charged with this Crime, there appeared upon his Face (as a Token of his Innocence) a Splendor and a Brightness like that of an Angel, which was visible to all the Council.



## CHAP. VII.

### THE CONTENTS.

*The High Priest sums up the Charge of Blasphemy against the Jewish Law, and demands of Stephen, what he had to say to it. Stephen's famous Defence, and Retaliation upon the Jews. The Court exasperated. He is stoned to Death.*

4. D. 33.

1. **T**HEN said the high priest, Are these things so?

affirming, That **CHRIST** would destroy the Temple, and abrogate the ceremonial Law; the High Priest asked him, what he had to say for himself?

To which he answered, That it ought not to be interpreted as Blasphemy against their Religion, or against God the divine Author of it, to affirm either or both of these Things. And this he proved to them, by showing from their own Scriptures, in the several Periods from *Abraham* to *Moses*, and from *Moses* to the building of the Temple, That God never intended to confine his true Worship and Religion to the Land of *Canaan*, nor his Divine Presence to the Temple of *Jerusalem*; that the ceremonial Law was not given to be of necessary and perpetual Obligation; and that by the frequent Examples of Judgments upon the Sins of their Fore-fathers, it was but just for them who now followed, and exceeded them in obstinate Wickedness, to expect the final Destruction of their Temple and Nation. \*

2, 3.

\* The READER may take Notice, That this pretty long Paraphrase of the first Verse, is intended as an *Abridgment* of

2. And he said, Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Char-  
ran.

3. And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4. Then came he out of the land of the Chaldeans, and dwelt in Charan: and from thence, when his father was dead, \* he removed him into this land wherein ye now dwell.

5. And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him,  
when

2, 3, 4, 5, 6, 7 & 8. He began with *Abraham* the Father of the *Jewish* Nation, to whom, for his eminent Faith and Virtue under all the Influence of an epidemical Wickedness and Idolatry, God was pleased in special Manner to communicate himself; to give him an absolute Promise of being the *Head* of a *Nation*, from whom the *Messiah* should be born; and of the Land of *Canaan*, which his Posterity should possess, as a separate and peculiar People for his Worship. And yet neither *Abraham* himself, when he was removed into this Land, had the least Foot of Ground in it, nor did his Posterity enjoy it till above four hundred Years after the Birth of *Isaac*, living in the mean Time in foreign Countries, under a deal of Hardship and Oppression. *That all that while the Faith and Virtue of Abraham, and the Service and Worship of God, performed by Jacob, and the twelve Patriarchs his Sons, was every Way as ac-*

A. D. 33.

D 4

ceptable

of this famous *Apology* of *St. Stephen*; and that as the Critics have laboured much about the Phraseology and Syn-  
chronisms of several Passages of it, I have made it my Bu-  
siness to shew the *Strength* and *Argument* of its several Parts,  
as a just Defence of himself against his Accusation, which  
I thought the chief Business of a *PARAPHRASE*, and toward  
which I found but little Help from *COMMENTATORS*.

\* *When his Father was dead he removed* — Note, There  
ariseeth a great Difficulty about the Age of *Abraham* at the  
Time of this his Removal, as the History records the Cir-  
cumstances of it in *Gen. xi* and *xii* Chapters. But the Account  
of *Terah's* Age in the *Samaritan Pentateuch* clearly recon-  
ciles *St. Stephen* to *Moses*. See Sir *Norton Knatchbull* in loc.

*A. D. 33.* when *as yet* he had no child.

6. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and intreat *them* evil four hundred years,

7. And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

8. And he gave him

\*Rom. iv. the covenant of circumcision: and so *Abraham* begat *Isaac*, 10, 11. and circumcised him the eighth day: and *Isaac* begat *Jacob*, and *Jacob* begat the twelve patriarchs.

9. And the patriarchs moved with envy, sold *Joseph* into Egypt: but God was with him,

10. And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of *Pharaoh* king of Egypt; and he made him governor over Egypt, and all his house.

11. Now there came a dearth over all the land of Egypt and Canaan, and great affliction; and our fathers found no sustenance.

12. But when *Jacob* heard that there was corn in Egypt, he sent out our fathers first.

13. And

ceptable to God as ours in the Land of Canaan ever was since. Then again, when God appointed the famous Rite of Circumcision to *Abraham*, it was after the grand Promise made to him, and therefore had nothing in it that could make *Abraham* more worthy, but was only an external Mark, and a Badge of the Covenant, and Relation he bore to God, and so being of no intrinsic Virtue of itself, was capable of being omitted or abolished; and if that, then consequently so must any other of the ceremonial Usages be.

9, 10, 11, 12, 13, 14, 15 & 16. His next Instance in the Course of their History, was in *Joseph*, his being sold into Egypt by the Emulation of his Brethren; his Wisdom, Piety, Success, and Advancement there, as the providential Means of preserving his Family under the great Famine; who all lived and died in Egypt, and had no other Benefit of the promised Land, but to be carried over and buried there. By all which it was clear, That the most despised and persecuted Persons might be yet the most glorious Instruments of delivering and saving God's People. That the Favour, and Love of God toward his most eminent Servants, has no Respect to any particular Country; but that in every Place he accepts of; and rewards the Services and Kir-

13. And at the second time Joseph was made known to his brethren; and Josephs kindred was made known unto Pharaoh.

14. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15. So Jacob went down into Egypt, and died, he and our fathers.

16. And were carried over into Sichem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sichem.

17. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

18. Till another king arose, which knew not Joseph.

19. The same dealt subtilly with our kindred, and evil intreated our fathers, so that they cast out their young children, to the

20. In which time Moses was born, and was exceeding fair, and nourished up in his fathers house three months. 21. And

tues of his true Worshipers. And A. D. 33. finally, if this were true of the Patriarchs, the Fathers of the Jewish Church, it could not be otherwise intended of God, in relation to their Posterity.

17, 18 & 19. As the four hundred Years grew toward a Completion, during their Stay in Egypt, the Israelites encreased there to vast Multitudes, which the Egyptian King endeavoured, for Reasons of State, to suppress, by destroying their Male Children as fast as they were born, as you now by illegal and violent Methods, intend to hinder the Religion of Christ, by suppressing and destroying his Apostles and Disciples.

end they might not live.

20, 21 & 22. But as then Moses was born, and by the special Providence of God was educated, qualified, and preserved to be their Deliverer, against all the Fury and

\* Ver. 16. That Abraham bought, &c.—Note, It was not Abraham, but Jacob that bought this Sepulchre, Gen. xxxiii. 18, 19. Whether therefore we should say, That Strangers, in the Warmth of his Speech, might mistake the Name; or rather, that it is an Error of the Copies; let the learned and pious Reader determine: See Capel. Specilegi on this Passage. Erasmus in II Cap. Math. and Epist. Lib. 2. Epist. 6. Episcop. Instit. Lib. 4. Sect. 1 — 84. Le Clerc Ars Crit. Part. 3. Pag. 208.

A. D. 33.

21. And when he was cast out, Pharaohs daughter took him up, and nourished him for her own son.

22. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian :

25. For he supposed his brethren would have understood, how that God by his hand would deliver them ; but they understood not.

26. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27. But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us ?

28. Wilt thou kill me as thou didst the Egyptian yesterday ?

29. Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30. And when forty years were expired, there appeared to him in the wilderness of mount Sinai, an angel of the Lord in a flame of fire in a bush.

31. When Moses saw

and Opposition of the Egyptian Court ; so be you assured, God has in a still more wonderful Manner appointed Jesus to be the Saviour of Mankind, and will miraculously support and defend his Doctrine and Religion, maugre all the Force of your Power and Malice.

23, 24, 25, 26, 27, 28 & 29. Moses, indeed, before his Divine Commission, to be the Instrument of their Deliverance from Egyptian Bondage, was fully known, did a private Action, or two that could only be interpreted a Kind of Earnest of their future general Deliverance ; and the Parties concerned in it, having no Apprehensions of him as such, rejected and abused him for his Kindness ; but you have now no Plea in respect to your Saviour Jesus. His Commission is confirmed by all possible Evidence, and your Refusal of him is without all Excuse.

30, 31, 32, 33, 34, 35 & 36. But when GOD had demonstrated his Commission by that wondrous and amazing Appearance at Mount Sinai, by the Miracle of the burning Bush, and by the Voice of an Angel ; and when

saw it, he wondered at the sight : and as he drew near to behold it, the voice of the Lord came unto him,

32. *Saying*, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33. Then said the Lord to him, Put off thy shoes from thy feet : for the place where thou standest is holy ground.

34. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35. This Moses, whom they refused, saying, Who made thee a ruler and a judge ? the same did God send to be a ruler and deliverer by the hands of the angel which appeared to him in the bush.

36. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear.

37. And even this great Moses your Lawgiver, has given you so little Reason to conclude, That the ceremonial Law should be of necessary and perpetual Obligation, that on the contrary, when he had given you it, he directed you and your Posterity to expect the MESSIAH as a more excellent Prophet, the Author of more refined and spiritual Laws : To which therefore his were only an Introduction, and in due Time to give Place.

38. This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sinai, and with our fathers :

when Moses had by the Power A. D. 33. of Miracles convinced the Egyptians and them of the Truth of it ; then they found the Person they before overlooked and rejected, to be indeed their great Deliverer and Governor. And thus God will at last most terribly convince you, That the Jesus whom you have rejected, is the only Saviour, and spiritual Deliverer of his Church and People.

38. This Moses, I say therefore, when he delivered this Law from GOD to our Forefathers, could be understood to give it for no longer Continuance, than till

*A. D.* 33. fathers : who received the lively oracles to give unto us.

39. This is he to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40. Saying unto Aaron, Make us gods to go before us : for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42. Then God turned and gave them up to worship the host of heaven ; as it is written in the book of the

Amos v. 25. prophets, O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness ?

43. Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them : and I will carry you away beyond Babylon.

44. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45. Which also our fathers that came after, brought in with Jesus into

till CHRIST should come to compleat it, and give a more perfect one in the room of it.

39, 40, 41, 42 & 43. And when these your *Fathers* (who were as much the Church and favourite People of God as *you* can now pretend to be) were so ungrateful under all their Deliverances, and so stupid under all the Blessings of their divine Law, as to affront *Moses* by whose Hand they received it, and from Time to Time to fall into heathen Idolatry and Worship ; what did God do to them, but give them up to themselves, despise their *Temple*, and at last give it over to Destruction, and *them* into a long and dreadful Captivity ? And therefore be ye your own Judges, whether this your malicious Treatment of Christ the last and greatest of all Lawgivers, does not call for a more terrible and fatal Punishment ?

44 & 45. Again, the Tabernacle with the Ark in it, was, for a long Space of Time, as solemn a Place for your *Worship*, and of the Divine *Appearance* and *Residence*, as the *Temple* can be at this present ; and yet though it was made and framed by God's special Direction for that Purpose, he was so far from *consuming* his



into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David.

his Blessings to it, that it lasted no longer than to the Building of the Temple. *A. D. 33.*

46. Who found favour before God, and desired to find a tabernacle for the God of Jacob.

46. Which noble Fabrick was erected, and accepted of God, more as a Testimony of *David's* Gratitude for divine Favours, than from any exprefs and positive *Command* from Heaven.

47. But Solomon built him an house.

47. As it is evident from this, That though God accepted of *David's* thankful and pious Intention; yet so little did he insist upon it as *essentially necessary* to his divine *Worship* and *Presence*, that only because *David* was engaged in so many Wars, he ordered the Building of it to be deferred to the more peaceable Reign of his Son *Solomon*.

48. Howbeit the most High dwelleth not in temples made with hands, as saith the prophet,

49. Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50. Hath not my hand made all these things?

thereby, That this Temple had no peculiar Holiness in itself, nor were its Worship and Sacrifices of any *necessary and perpetual Obligation*. And the same was meant by the Prophet *Isaiah*, when he says, *What House will ye build me*, &c. [*Isai. lxvi. 1, 2.*]

51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the holy Ghost:

48, 49 & 50. Nay, and when he had built and consecrated it to this divine Service, what a solemn Profession and Declaration did he then make in his Dedication-Prayer? (*1 Kings viii. 27.*) *That the most High God neither could nor would confine his especial Presence, and Blessings, upon the Worship of Men, to any Temple made with Hands; nor He that fills Heaven and Earth; limit His People's Adorations to one particular Place.* Plainly intimating  
51. *Stephen* having thus fully answered the Charge laid to him, and knowing the incurable Prejudice and Malice of the Council,

A. D. 33. Ghost: as your fathers *did*, so *do ye*. cil, told them plainly, That notwithstanding all these unexceptionable Evidences from their

own Scriptures, he still expected that they would continue hard against the Word of God, and the miraculous Testimonies of his Spirit, just as their Fore-fathers had too often done before them.

52. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just One, of whom *ye* have been now the betrayers and murderers.

52. Only with this Difference, That *they* only abused those Prophets that foretold and described the blessed Times of the *Messiah*; but *you* (says he) by a more desperate Degree of Wickedness, have betrayed and murdered the very *Messiah himself*.

53. Who have received the law by the disposition of angels, and have not kept it.

53. And finally, That this their Law and Temple; tho' the one so augustly and solemnly declared from Heaven, the other so magnificent in its Fabrick and Worship, should be so far from being their Security, under such unrepented Violation of the Divine Will, that they would serve only as Arguments to ascertain, and increase, and aggravate that most exemplary Judgment that was coming upon them.

54. When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

54. This Discourse, and the bold Application of it to them, so incensed the Council, that they expressed themselves against him, with all the Signs of Rage and Bitterness.

55. But he being full of the holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

55. *Stephen* knowing what this Fury of theirs would end in, lifted up his Eyes and heart to Heaven, where his only Hope and Confidence was placed; and God for his present Support, vouchsafed him a Sight of the glorious Appearance of the Divine Majesty;

SHECHINAH, or glorious Appearance of the Divine Majesty;

Majesty, and Jesus in the highest Splendor and Greatness, ready to save and receive him. *A. D. 33.*

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, ed upon the People to carry him off, and stone him as a Blasphemer.

58. And cast him out of the city, and stoned him: and the witnesses laid down their cloaths at a young mans feet, whose name was Saul.

Cloaths to be kept by one Saul, an eminent young Zealot against Stephen; who, by this Office, desired to testify his Consent to his Death.

59. And they stoned Stephen, calling upon \* God, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

56. And he declared to them all, what he saw.

57. But they, seeing nothing of the Vision as he did, took it as a fresh Instance of his Blasphemy, to confirm the former Charge; and exclaiming against him in the loudest Manner, called

58. And to put some face of a legal Proceeding upon the Matter; they ordered him to be carried out of the City, and the Witnesses first to begin the Execution, who accordingly stripped themselves for it, and gave their

59. Thus they murdered this eminent Disciple, who all the while commended his Soul to JESUS his Saviour. \*

60. And in the Midst of his Agonies got upon his Knees, and begged of God not to add this to the rest of their heavy Crimes; and so died with as much Calmness and Composure, as if he had fallen asleep. CHAP.

\* Ver. 59. *Calling upon God.* Note, The Word [God] is not in the Original, nor ought to have been inserted here. The Reading is, *And they stoned Stephen, επικαλεσάμενον, Calling out to, or calling upon, or praying and saying, Lord Jesus, &c.* And if the Word God be supposed to be put in this Place, yet the Sense may well be this, *viz. Calling upon God, and also saying, Lord Jesus receive my Spirit.*



## C H A P. VIII.

## The CONTENTS.

*A general Persecution against the Converts to Christianity. They are forced to flee from Jerusalem. Only the Apostles stay there. Saul a chief Instrument in this Persecution. The Preaching and Miracles of Philip the Deacon in Samaria. Of Simon the Sorcerer. His Proposal to buy the Gifts of the Holy Ghost with Money. Peter's Reproof of him thereupon. Philip converts the Eunuch, and baptizeth him.*

A. D. 33. 1. **A**ND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

1. **T**HE Rage and Malice of the Council at Stephen's Discourse, did not end in his Murder, but extended to all the Christian Converts; all, or most of which, were forced thereupon to retire from Jerusalem into the several Parts of Judæa and Samaria. But the twelve Apostles \* continued there still. And in the Execution of these persecuting Orders of the Council, Saul was a principal Instrument, as he had before been of Stephen's Condemnation.

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\* Ver. 1. πολλοὶ τῶν ἀποστόλων, *Except the Apostles*; who, in all Probability, would hardly have abided the Danger of this Persecution, but from some special Order from God, and by a particular Providence over them.

The Reason for their Continuance at Jerusalem in a Body, I conceive to be, That they might consult and give Directions to them that were scattered into several Parts, relating to the Converts they should make. See Chap. viii. 14, &c. and Chap. xi. 22, &c. See Bp. Pearson's Oper. Post. pag. 62.

2. And devout men carried Stephen to his burial, and made great lamentation over him.

other People, yet Stephen's \* Friends ventured to carry his Body off, and perform his Funeral with the usual Decencies and Respects.

3. As for Saul, he made havock of the church, entering into every house, and hal-  
ing men and women, committed them to prison.

searched them all, dragging Men and Women out to Prison.

4. Therefore they that were scattered abroad, went every where preaching the word.

as had sufficient Endowments of the Holy Ghost, and Authority from the Apostles, went preaching, and confirming the Gospel, through the several Towns and Countries, into which they were dispersed.

5. Then Philip went down to the city of Samaria, and preached Christ unto them.

6. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7. For unclean spirits,

2. In the mean Time, tho' it was against the Custom of the Jewish Nation to bury Malefactors in the same Manner with

3. To proceed now in the Account of this Dispersion of the Christian Converts, who could now no longer endure their own Houses, by reason of the Zeal and Fury of Saul, who by Order of the Council, entered and

4. But these Endeavours to suppress the Christian Doctrine, tended yet further to spread and propagate it. For such of those that were driven from Jerusalem,

5, 6, 7 & 8. Among whom Philip, one of the seven Deacons or Stewards for the Poor, (Chap. vi.) distinguished himself in one of the chief Cities of the Samaritan Country; in which he preached, and wrought Miracles with such Success, that the greatest Part of the People believed, and embraced the Gospel with

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the

\* *ἄνδρες ὑλαβόντες*. Devout Men. Whether this Phrase in this Place, signifies Jewish Proselytes, or Christian Converts, is hardly to be determined; though most probably they were Jewish Proselytes turned Christians.

*A. D. 35.* rits, crying with a the greatest Gladness and Satisfaction, came out

of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8. And there was great joy in that city.

9. But there was a certain man called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11. And to him they had regard, because that of long time he had bewitched them with forceries.

12. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

### JESUS CHRIST.

13. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14. Now when the apostles which were at Jerusalem, having intelligence

9, 10 & 11. Now there had been a good while in that City, one *Simon*, a famous Sorcerer, that declared himself endowed with most eminent Degrees of divine Power; and indeed had so long and often astonished the People with diabolical and magical Performances, that he was cried up by all Ranks, for a wonderful and divine Person.

12. But upon hearing the comfortable and reasonable Doctrine of the Christian Religion from *Philip*, and seeing the far more plain and unexceptionable Miracles by which he confirmed it, they left *Simon*, and were baptized into the Religion of

13. Nay, the Power by which *Philip* wrought his Cures, appeared so evidently to be derived from the true God, that *Simon* himself was as much struck and astonished at them, as the People had been at his; and finding he could no longer stand in

14 & 15. Now the twelve Apostles at Jerusalem, having Intelligence

Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.

15. Who when they were come down, prayed for them, that they might receive the holy Ghost.

16. (For as yet he was fallen upon none of them: only they were baptised in the name of the Lord Jesus.)

directed.)

17. Then laid they ~~their~~ hands on them, and they received the holy Ghost.

their Hands on them. And, by thus conferring the Gifts of the Holy Spirit upon these Converts of Samaria, the Apostles took the most prudent and early Steps toward curing those long Prejudices, and Aversions that had possessed the Minds of Jews and Samaritans against each other; shewing them *now* to be all equally acceptable to God, and capable of the Blessings of the Messiah's Kingdom, upon their Repentance and Conversion to his Religion.

18. And when Simon saw that through laying on of the apostles hands, the holy Ghost was given, he offered them money,

19. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.

flow it upon him.

telligence of the Progress of the Gospel about Samaria, sent Peter and John into those Parts, to confer such Gifts of the Holy Ghost upon such of the new Converts, as the divine Wisdom should think most proper for the Occasions of the Church.

16. (For these miraculous Powers, were not the immediate Privilege of all Converts upon Baptism, but were dispensed by the Twelve Apostles, to such Persons and Purposes as the Holy Spirit

17. Accordingly these two Apostles came and conferred them upon several by Prayer, and the significant Ceremony of laying their Hands on them. And, by thus conferring the Gifts of the Holy Spirit upon these Converts of Samaria, the Apostles took the most prudent and early Steps toward curing those long Prejudices, and Aversions that had possessed the Minds of Jews and Samaritans against each other; shewing them *now* to be all equally acceptable to God, and capable of the Blessings of the Messiah's Kingdom, upon their Repentance and Conversion to his Religion.

18 & 19. Simon observing this great Privilege of the Apostles, not only to work Miracles themselves, but to confer the Power upon others; and imagining with himself what Credit and Gains he could make of such a Privilege, if he had it; and judging of the Apostles Temper by his own covetous Inclinations, offered them a Sum of Money to be-

A. D. 35.

20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

of designing that for his own Vanity and Lucre, which God intended only for the spiritual Good of Mankind. ——— *Take your Money* (says he) *the Love of which will be your Destruction.*

21. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23. For I perceive that thou art in the gall † of bitterness, and is the bond ‡ of iniquity.

24. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.

en him withal.

20. Which Proposal Peter rejected with the utmost Indignation, upbraiding him with the monstrous Wickedness of imagining, That a free Gift of God could ever, like earthly Commodities, be exposed to Sale, and

21. Telling him, that his Covetousness and Hypocrisy was too great, to render him fit for any spiritual Gift, or capable of any Benefit from the Christian Religion.

22 & 23. But, exhorted him at the same Time, to endeavour for a Pardon of this wicked Project, and for the Cure of his desperate and corrupted Disposition, by the most earnest Prayer to God, and a special Degree of Humiliation and Repentance.

24. By which severe Rebuke, he seemed, at least, to be much affected, and begged of the two Apostles to join their Prayers to his own, That God would not punish him in so exemplary a Manner, as they seemed to threaten him withal.

25. The

\* Ver. 22. *If perhaps*—*ἢ ἄρα*—This Particle does not denote any Uncertainty of God's Forgiveness, upon Simon's real Repentance; but is the same with *ἢ*, & *ἄρα*, in *Philip. iii. 11, 12*, and elsewhere. The Sense is, *That the Thought of thy Heart may be forgiven thee.*

† Ver. 23. *Gall of Bitterness*—Alluding (most probably) to *Deut. xxix. 18.* or *xxxii. 32.*

‡ Ibid. *Bond of Iniquity*—Alluding to *Isai. lviii. 6.*



25. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27. And he arose and went: and behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28. Was returning, and sitting in his chariot, read Esaias the prophet.

29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

25. The two Apostles having by the Gifts of the Holy Ghost, confirmed and settled the Christians in these Parts, returned again to the other Ten at Jerusalem, preaching the Gospel as they went through several Villages of the Samaritans, where Philip had not yet been. A. D. 35.

26. He having also now finished his preaching, in the Place before-mentioned, had Orders given him by an Angel to leave it, and travel the Road that leads from Jerusalem to Gaza, that Part of it particularly, that lay through the Desert of Judah.

27 & 28. He went accordingly, and as soon as he came thither, found upon what Occasion he was sent; for he saw a Chariot upon the Road, belonging to the High Treasurer of the Queen of \* Ethiopia, who being a Jewish Proselyte, had been at Jerusalem to worship the true God, at the great Feast of Pentecost, and was now returning home, and as he rode along, was reading in the Prophet Esaias,

29. The Angel directed Philip to make up to the Chariot, and talk with the Treasurer about what he was reading.

30. He did so, and asked him, if he understood that famous and remarkable Passage?

E 3

31. And

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\* That Part of it that lay under Egypt.

A. D. 35.

31. And he said, How can I, except some man should guide me? and he desired Philip that he would come up and sit with him.

shew him the Meaning of it. And so he did.

32. The place of the scripture which he read, was this. He was led as a sheep to the slaughter, and like a lamb dumb before the shearer, so opened he not his mouth:

33. In his humiliation, his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

the low and humble Estate of Manhood, he should be most unjustly treated, and have no Right or Justice done him. *And who shall declare his Generation? For his Life is taken from the Earth,* i. e. Who can sufficiently express the Wickedness of that Generation of Men, who thus condemned and crucified their own Messiah?

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Messiah; convincing the very Person. to

31. No (said he) it can hardly be expected, a Stranger, not much skill'd in the Jewish Learning, should be able to interpret their Prophecies; and, being desirous to be informed, requested Philip to come into the Chariot, and

32 & 33. The Passage was that of *Isai. liii. 8.* (according to the Greek Translation) concerning the Messiah. *He was led as a Sheep to the Slaughter, and as a Lamb dumb before his Shearer, so opened he not his Mouth.* Signifying the perfect Innocency of Life, and the absolute Patience, Modesty, and Resignation of CHRIST under his Condemnation and Sufferings. *In his Humiliation his Judgment was taken away,* i. e. While he condescended to live upon Earth in

34. The Treasurer desired to know, Whether *Isaiah* spake this of himself, or of some other great and eminent Prophet?

35. Whereupon Philip took Occasion to shew him, how this, and abundance of other Prophecies, were designed to be eminently and completely fulfilled in the him all the Way, that Jesus was whose Life, Death, Resurrection, and

and Ascension, these Scriptures exactly answered; and consequently that *He* was the Saviour of Mankind, and so all were obliged to embrace his Doctrine, and be baptized into the Profession of his Religion. A. D. 35.

36. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here* is water: what doth hinder me to be baptized?

36. The Man was fully convinced of the Truth of the Christian Religion by *Philip's* Discourse, and requested him to baptize him into the Profession and Privileges of it.

37. And *Philip* said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

37 & 38. *Philip* told him, that if his Conviction was *real* and *sincere*, and his Resolution to persevere and live up to it firm and hearty, he would do it. And having his repeated Assurances that he was so, he baptized him at the next convenient Water they came to.

38. And he commanded the chariot to stand still: and they went down both into the water, both *Philip* and the eunuch; and he baptized him.

39. And when they were come up out of the water, the Spirit of the Lord \* caught away *Philip*, that the eunuch saw him no more: and he went on his way rejoicing.

39. When all was over, the Angel conveyed away *Philip* in a miraculous Manner, \* which still more confirmed the Eunuch in the Truth of what he had taught him, and so he continued his Journey home with the utmost Joy and Satisfaction.

40. But *Philip* was found at *Azotus*: and passing through, he preached

40. The Angel carried *Philip* as far as *Azotus*, which was about thirty Miles distant from the

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Place

\* Ver. 39. *The Spirit of the Lord caught away Philip.*—  
Note, The *Alexandrian*, and other MSS. read it thus, πνεῦμα ἄγιον ἐλάσεν ἐν ἐμοὶ τὸν Εὐνοῦχον ἀγγελοῦ δὲ κυρίου, &c. "The Holy Spirit fell upon the Eunuch; but the Angel of the Lord caught away *Philip*." And accordingly, by the Powers of this Spirit, the Eunuch is said to have planted the Gospel in *Ethiopia*, as *Eusebius* says, Hist. Lib. 2. Cap. 1.

preached in all the ci- Place he took him up at; from  
ties, till he came to whence he went up the Coast-  
Cæsarea. side, and preached the Gospel  
in the Towns as far as Cæsarea.



## CHAP. IX.

## The CONTENTS.

*A. D. 35. The Rage of Saul against the Christians. His Commission to seize them. His extraordinary Conversion. Ananias sent to him. He preached the Gospel at Damascus to the Jews. They attempt to destroy him. His Escape. He comes to Jerusalem, and is received by the Apostles, Peter's Preaching and Miracles at Lydda and Joppa.*

1. **A**ND Saul yet breathing out threatening and slaughter against the disciples of the Lord, went unto the high priest,

2. And desired of him Letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

demand of the Rulers of the Synagogues to seize upon all *Christians*, and send them to *Jerusalem*, to be condemned and punished as Enemies to the *Jewish* Religion.

3. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven.

4. And

1. **T**O proceed now in the Account of this Persecution, and of what happened to *Saul*, who was the chief Instrument of the Council in carrying it on.

2. The Gospel-Doctrine having by this Time been preached and entertained at *Samaria*, and in several other Cities into which the *Christians* were dispersed; *Saul* out of his furious Zeal for the *Jewish* Law, address'd himself to the High Priest and Council for a Commission to go thither, and

3. They gave him his Orders, and in his Journey thither to execute them, as he drew near the Town about Noon, he and his Company were surrounded with a miraculous Light from Heaven, that eclipsed the very Sun.

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4. Where-

4. And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me?

the Ground, when a Voice out of the Cloud was directed to Saul, Saul, why dost thou thus persecute me, in oppressing the Members of my Church?

5. And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.

Jesus, the Son of God, the true Messiah, whose Religion and Disciples he thus inhumanly persecuted; adding, that it would be a most desperate Attempt for him any longer to oppose such Evidences, and resist such a divine Authority.

6. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7. And the men which journeyed with him, stood speechless, hearing a voice, but seeing no man.

and confounded, had not so clear a Sight of the divine Glory that appeared, as he had.)

4. Whereupon, either concluding it to denote the special Presence \* of God, or else struck and confounded at the Brightness of it, they † all fell prostrate upon † Chap.

the Ground, when a Voice out of the Cloud was directed to Saul, Saul, why dost thou thus persecute me, in oppressing the Members of my Church?

5. Saul, astonished to hear his Zeal for Religion so dreadfully interpreted, desired to know whether this was the Appearance of the true † God or no? To which the Voice answered, That it was the Manifestation of the very Jesus, the Son of God, the true Messiah, whose Religion and Disciples he thus inhumanly persecuted; adding, that it would be a most desperate Attempt for him any longer to oppose such Evidences, and resist such a divine Authority.

6. Thus convinced of his Error, and trembling at his own Guilt, Saul humbly begged to be directed what he should do to testify his Repentance, and obtain his Pardon? And the Voice replied, That he should pursue his Journey into the Town, and wait there for a further Manifestation of the divine Will concerning him.

7. (Now his Fellow-Travellers heard this Voice only, as a loud and confused Sound, † but not the † distinct Words that were spoken to Saul; and though more struck and confounded, had not so clear a Sight of the divine Glory that appeared, as he had.)

A. D. 35.

xxvi. 14.

† Ver. 5. See Chap. xxii. 8.

See Ch. xxii. 9. and Ch. xxvi.

8 & 9.

\* Or to be the Sherbinab. the Glory of the Lord.

† Ver. 7. *ἡ ἀνάστασις*. Seeing no Person — From whence most Interpreters concluding, that St. Paul at this Time

*A. D. 35.* 8. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9. And he was three days without sight, and did neither eat nor drink.

10. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11. And the Lord said unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth,

12. And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight.

13. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done

8 & 9. So that when they rose up to go on their Journey, *Saul's* Eyes were so dazzled at the Light he had seen, that he was forced to be led into the Town by his Companions, and continued blind for three Days together, which he spent in solemn Repentance, Prayer, and Fasting.

10 & 11. At three Days end Jesus performed his Promise to *Saul*, (*ver. 6.*) by appearing to *Ananias* a Christian Disciple, (formerly a *Jewish* Profelyte) and ordered him to go to such a House, in such a Street, to find out *Saul*, to cure him of his Blindness, and baptize him into the Christian Religion, and qualify him for the Ministry, by conferring the Holy Ghost on him, telling him, that the great *Persecutor* was now a true Penitent.

12. And that he might go to him without any Fear, Christ acquainted him, That *Saul* knew before-hand what he came for, by a Vision from himself.

13 & 14. *Ananias* knowing the Character of the Man, and the Commission he came thither with, could not but express his Amazement at such a Change, and (perhaps)

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Time saw the Person of Christ: I have so express'd it in the PARAPHRASE, as to give a just Latitude to that Notion. See *ver. 17. and 1 Cor. ix. 8. and xv. 1. and AB: xxii. 14.*

done to thy saints at Jerusalem :

haps) some Fearfulness to make A. D. 35. himself known to so notorious a Persecutor.

14. And here he hath authority from the chief priests, to bind all that call on thy name.

15. But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

15 & 16. But Christ bad him go and fear nothing, assuring him, That, now his violent Prejudices were removed, *Saul* would become not only a true Disciple, but an eminent Preacher of the Gospel, both to *Jews* and *Gentiles* ; and that as he had been an Oppressor of, he \* would now be a most undaunted Sufferer for, the Truth of it.

16. For I will shew him how great things he must suffer for my names sake.

17. And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother *Saul*, the Lord (even *Jesus* that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost.

17 & 18. *Ananias*, fully satisfied at this, went and performed his Message, congratulating and saluting *Paul* by the Name of *Brother*, † *Christian* ; and then, † *Ver. 17.* in the Name of Christ, laid his See Chap. Hands upon him, cured his Blind-xxii. 16. ness, baptized him, and he was then endowed with the miraculous Gifts of the Holy Ghost. In the Cure of his *Blindness* there fell from his Eyes something like *Scales* ; as a fit and lively Emblem denoting that the *Veil* was now taken away from his *Heart*, and that he was come to the *Sight* and Understanding of the true Religion.

18. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized.

19. And when he had received meat, he was strengthened. Then was *Saul* certain days with the disciples which

19 & 20. *Saul* being assured by all this, of the Truth of Christ's Religion, and of his own Pardon, ended his Fast, joined himself to the Christian Disciples at *Damascus*,

\* *Ver. 16.* *ὁ δὲ ἄνθρωπος ἠδυνήθη.* I will shew him what Things HE (emphatically) must suffer for my Names-sake.

*A. D. 35.* which were at Damascus.

20. And straightway he preached Christ in the synagogues, that he is the Son of God.

21. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

could no way answer.

*A. D. 36.*

23. And after that many days were fulfilled, the Jews took counsel to kill him: then returned hither who, by Authority of the Town, watched him.

*A. D. 37.* 24. But their laying a wait was known of Saul: and they watched the gates day and night to kill him.

25. Then the disciples took him by night, and let him down by the wall in a basket.

26. And when Saul was come to Jerusalem, he assayed to join

cus, and forthwith preached up JESUS to be the Son of God, the true Messiah, in the very Jewish Synagogues.

21. This was a great Surprise to all his Hearers, who knew very well how contrary a Purpose he came thither for.

22. But he increasing every Day more and more in the Knowledge of the Scriptures, and of the Truth of the Christian Religion, gave the Jews of that Place such undeniable Proofs, that Jesus was the true Messiah, as they

23. After this his first preaching at Damascus, Saul retired from thence into Arabia, \* where he continued about a \* Year, and again, and preached to the Jews, who, by Authority of the Governor of the Town, watched the Gates \* with a Design to kill him.

24 & 25. But getting Intelligence of their Design, the Christian Disciples let him down from the Town-Wall by Night, and so he escaped. (2 Cor. xi. 32.)

26. Thence, in the third Year † after his Conversion, he went up to Jerusalem to converse with the

\* Ver. 23. See Galat. i. 17. Bishop PEARSON, *Annal. Paulin.* p. 2. and 2 Cor. xi. 32.

† Ver. 26. Galat. i. 18. and Bishop PEARSON, *Sup.* p. 3.



join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. the Christians, and such of the Apostles as were then there. But they knowing his former Character, and not hearing of him lately since his Conversion, suspected and shunned his Acquaintance. A. D. 38.

27. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus, in the name of Jesus.

27 & 28. Till Barnabas, who had a certain Account of his miraculous Conversion, and preaching at *Damascus*, introduced him to *Peter* and *James*, and fully satisfied them of his Sincerity, so that he lived in Consultation with them (particularly with *Peter*) for fifteen Days. (*Galat. i. 18.*)

28. And he was with them; coming in, and going out at Jerusalem.

29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

29. During which Time, he preached the Gospel to the Jewish Strangers and Profelytes, with great Strength of Argument, Fortitude, and Freedom of Speech; who, instead of being convinced by him, contrived and plotted his Death.

30. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. to him, Chap. ix. 25.

30. But the Christians finding out their Intent, conveyed him first to *Cæsarea*, and then along the Coast to *Tarsus*, the Place of his Nativity, where he stayed and preached, till *Barnabas* came

31. Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking

31. Whether the Fury of the Jewish Council was abated by the Loss of so eminent an Instrument as *Saul*, or from some other Cause \*, they now suffered the Christians

\* See *The History of the first Plantation of the Christi. Relig. by Mr. Benson*, Vol. 1. Chap. ix. Sect. III. and Mr. Lardener's

*A. D.* 39. ing in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied. Christians of *Judea, Samaria, and Galilee*, to enjoy for a while the free Exercise of their Religion, which gave a great Opportunity of encreasing the Number, and of enlarging the Comfort and Piety of its Professors.

32. And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at *Lydda*.

33. And there he found a certain man named *Aeneas*, which had kept his bed eight

34. And Peter said unto him, *Aeneas*, Jesus Christ maketh thee whole : arise, and make thy bed. And he arose immediately.

35. And all that dwelt at *Lydda*, and *Saron*, saw him, and turned to the Lord.

36. Now there was at *Joppa* a certain disciple named *Tabitha*, which by interpretation is called *Dorcas* : this woman was full of good works, and alms-deeds which she did.

37. And it came to pass in those days, that she was sick and died : whom when they had washed, they laid her in an upper chamber.

38. And forasmuch as *Lydda* was nigh to *Joppa*,

32 & 33. *Peter* laid hold of this Season to go round those Parts, visiting and confirming the several Converts ; and being at *Lydda*, had a Man brought to him, that had been confined to his Bed eight Years with a dead Palsey.

34. As soon as he came to him, *Peter* called him by his Name, and bad him in the Name of JESUS CHRIST, rise up and be perfectly whole ; and so he did immediately.

35. Which Miracle brought a great many in *Lydda*, and *Saron* the next Town, to the Christian Faith.

36 & 37. At the same Time there died at *Joppa* a very pious and charitable Christian named *Tabitha*, and her Corpse was prepared for the Funeral.

38. But before they would inter her, hearing of *Peter's* Fame at

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*Lardener's Credibility of the Gosp. Hist.* pag. 123, &c. — where it is proved, that *Caligula's* Persecution of the Jews caused them to cease, at present, from persecuting the Christians.

Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

at Lydda (which was just by) her Friends sent and begg'd of him to come thither, in hopes he would restore so useful a Person to Life.

39. Then Peter arose, and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

39. Peter went with the Messengers immediately, and in the Room where she lay, the poor Widows came about him, and shewed him the Clothes they had on, as Evidences and Monuments of her Charity.

40. But Peter put them all forth, and kneeled down and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

40 & 41. Then ordering them all to withdraw, he kneeled down and prayed by the Body, and commanded her to rise up; upon which she opened her Eyes, and he gave her his Hand, lifted her up, and presented the sorrowful Widows with their Benefactors perfectly restored to Life.

41. And he gave her his hand, and lift her up: and when he had called the saints and widows, presented her alive.

had called the saints and widows, presented her alive.

42. And it was known throughout all Joppa; and many believed in the Lord.

42. Which as soon as it was known, converted a great many in that Town.

43. And it came to pass, that he tarried many days in Joppa, with one Simon a tanner.

43. Where Peter, seeing he could gain still more Converts, continued a good while at one Simon's a Tanner.



## CHAP. X.

## The CONTENTS.

*Cornelius the first Gentile-Convert. The Manner of his Conversion by Peter. Peter's Vision, to satisfy him, that the Distinction between Jew and Gentile was abolished. His Speech upon it. The Effect it had upon the Hearers.*

A. D. 40. 1. **T**HERE was a certain man in *Cæsarea*, called *Cornelius*, a centurion of the band, called the *Italian band*.

2. A devout \* man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God alway.

of all with such *Gentiles* as were partly *profelyted* to the *Jewish* Religion, had renounced *Idolatry*, and worshipped the true God; whereby they were the more easily persuadable to embrace the Religion of the Son of God;) *Cornelius* a *Roman* Officer belonging to the *Italian* Legion, a *Profelyte* \* to the *Jewish* Religion (but not circumcis'd) a Man of singular Piety and Charity, being first converted at *Cæsarea*, by *St. Peter*, in the following Manner.

1 & 2. **T**HE Gospel having thus in the Space of about seven or eight Years, been preached by the Apostles and Disciples of CHRIST in most Parts of the *Jewish* Land, it was now begun to be offered to the *Gentile* World (and, in this Publication of the Christian Religion to the *Gentiles*, divine Providence was pleased to proceed in a wise and proper Gradation; beginning it first

3. As

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\* *Ver. 2. φοβούμενος τὸν Θεόν* — One that feared God. This Phrase so often occurring in this Book of the *Acts*, it is proper here, once for all, to observe the Meaning of it to be, such a *Convert* to the *Jewish* Religion, as acknowledged and worshipped the God of *Israel*, but was not circumcised. This Sort of foreign Converts, the *Jews* called *Profelytes of the Gate*. Such as were fully converted and circumcised, they called *Profelytes of Righteousness* (those were the *Hellenists*, or *Greeks*, as Bishop PEARSON thinks.) And the *Jews* by original Descent, were called *Hebrews* and *Israelites*.

3. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

covery of the true Religion, and perfect Way of Salvation.

5. And now send men to Joppa, and call for one Simon, whose surname is Peter:

6. He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7. And when the angel which spake unto Cornelius was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually:

8. And when he had declared all these things unto them, he

9. On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the

3. As he was at his Devotion, about three a-Clock in the Afternoon (the Time of Evening-Service) an Angel appeared to him in the Form of a Man, surrounded with great Glory and Brightness.

4. At which unaccustomed Appearance, being in a Fright, he desired to know what his Pleasure was? To which the Angel most kindly and cheerfully replied, That his Piety and Charity were so acceptable to God, that, in Reward of them, he now intended him a free and full Dis-

5 & 6. And accordingly ordered him to send to such a House in Joppa, for one Simon Peter, who should fully instruct him in it.

7 & 8. As soon as the Angel was gone, Cornelius acquainted two of his own servants, and one of his Soldiers, that was a Worshipper of the true God, as well as himself, with what the Angel had said to him; and ordered them next Day to go to Joppa in Search of Peter; and give him an Account of it.

9 & 10. And the better to prepare Peter to receive and comply with their Message, God was pleased to clear him of the common Prejudice of the Unlawfulness

*A. D.* 40. the house-top to pray, about the sixth hour.

10. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12. Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13. And there came a voice to him, Rise, Peter: kill, and eat.

any of them, without any Difference or religious Distinction: *God thereby intending to intimate to him, that he should now freely and indifferently preach the Gospel to the Jews and Gentiles.*

14. But Peter said, Not so, Lord: for I have never eaten any thing that is common or unclean.

15. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

*at first designed to keep the Jewish People separate from all other Nations, were now of no further Use or Obligation, because the Christian Church was to consist of Believers of all Nations and Countries.*

ness of conversing with, or preaching to any uncircumcised Persons, by a visionary Representation made to him the very Day the Men were coming from *Cornelius*, as he was at his stated Prayers just before Dinner.

11 & 12. Wherein there appeared to him a large Sheet, let down, as it were, from Heaven, full of abundance of Beasts and Fowl, clean and unclean, such as were allowed or forbidden by the *Jewish Law*, all mixed together.

13. And at the same Time, a Voice directed to him from Heaven, bidding him to take and eat

14 & 15. And when *Peter* seemed to startle at such a Proposal, as being contrary to the express Law of *Moses*, which he knew was not yet totally and finally abolished: The Voice returned to him, and told him, he might safely do it by Warrant from God who instituted the Law; so intimating to him, That these positive Laws about the Distinction of Meats, being

16. This was done thrice : and the vessel was received up again into heaven.

It appeared to him three Times.

17. Now while Peter doubted in himself what this vision which he had seen, should mean ; behold, the men which were sent from Cornelius, had made enquiry for Simons house, and stood before the gate.

18. And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19. While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.

20. Arise therefore, and get thee down, and go with them, doubting nothing : for I have sent them.

21. Then Peter went down to the men which were sent unto him from Cornelius ; and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come ?

22. And they said, Cornelius, the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send words of thee.

16. And to give him a greater Certainty of the Truth of the Vision, and fix his Attention to the Meaning of it, it was repeated to him three Times.

17, 18 & 19. After it was over, and while *Peter* was seriously considering and debating with himself about the Design of it, the Holy Ghost suggested to him, That there were People at the Door that wanted to speak with him, and from whom he would learn the Meaning of the Vision ; and upon Enquiry made, he found they were there accordingly.

20 & 21. The Spirit ordered him, though they were *Gentiles*, to make no Scruple of conversing and going along with them, for that they came by special Direction from *God*. He went down to them accordingly, telling them he was the Person they enquired for, and asked them their Business.

22. They told him, *Cornelius* of *Cæsarea*, a very pious and eminent Profelyte to the *Jewish* Religion, (though yet uncircumcised) was warned by an Angel to send for him, to instruct him in some great Points of Religion.

for thee into his house, and to hear

A. D. 40.

22. Then called he them in, and lodged them. And on the

\* See Ch. xi. 11. morrow Peter went away with them, and certain brethren from Joppa accompanied him.

\* See Ch. xi. 14.

24. And the morrow after they entred into Cæsarea: and Cornelius waited for them, and had called together his kinsmen and near friends.

25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26. But Peter took him up, saying, Stand up; I myself also am a man.  
ty from him.

27. And as he talked with him, he went in, and found many that were come together.

28. And he said unto them, Ye know how

23. Peter entertained the Men that Night, and the next Day went along with them, taking six \* of his Friends at Joppa that were Jewish Converts, to accompany him, and to be Witnesses of whatever should pass upon this remarkable Occasion.

24. Cornelius in the mean Time had got his Relations and Friends together, who were all expecting Peter, to partake \* of his Instructions, who the next Day arrived there.

25. As he was entring the House, Cornelius met him, and fell prostrate at his Feet, reverencing him as the † Messenger of Heaven.

26. But Peter took him up, and desired him to treat him only as a † Man, that neither would, nor ought to expect such Humili-

27 & 28. Then observing Cornelius to have a good Number of Friends about him, some of which might possibly think strange of his free Conversation with uncircumcised People, he told them, it was not without a special Direction

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† Ver. 25 & 26. Grotius and several other learned Men are of Opinion, That Cornelius took Peter to be an Angel. But the Angel having described him in Cornelius's Vision no otherwise than as a MAN; and it not being very agreeable to imagine, Cornelius should conceive an ANGEL to be a Lodger in a House; or that one Angel should direct him to send for another Angel to teach him; I have therefore so expressed it, as not to confine the Reader's Notion, to either merely Civil, or Religious Worship.



how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath shewed me that I should not call any man common or unclean.

A. D. 40.

29. Therefore came I unto you without gain saying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

whole Matter, from whence they might learn the Full of the divine Will in this Case.

30. And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

31. And said, Cornelius, thy prayer is heard; and thine alms are had in remembrance in the sight of God.

32. Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side; who when he cometh, shall speak unto thee.

33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present before God, to hear all things that are commanded thee of God.

34. Then Peter opened his mouth, and said, Of a truth I perceive

29. And as he already concluded, from what the Messengers told him of *Cornelius's* Vision, and what he knew of his own, that God had some great and particular Design in it, he desired *Cornelius* to tell him the

33, 31 & 32. Who accordingly related to him the Particulars of the Angel's Appearance and Order to send for him, as one that was to instruct him in the true Faith and Method of Salvation.

33. Which plain Revelation from Heaven he could not but obey, and now rejoiced to see him come to fulfil and explain it; assuring him that he and all his Friends about him, would heartily embrace, and chearfully obey whatever Discoveries of the divine Will he should make to them.

34 & 35. *Peter* now by comparing the two Visions together, being fully satisfied of the Meaning

*A. D.* 40. ceive that God is no respecter of persons.

35. But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

“joyed by People of all Nations, that would sincerely believe and obey it.” And so gave them the following Account of the Christian Faith.

36. The word \* which God sent unto the children of Israel, preaching peace by JESUS CHRIST (he is Lord of all)

37. That word \* (*I say*) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38. How God anointed Jesus of Nazareth with the holy Ghost,

ing of them, declared it to be this, viz. “That God intended the Christian Doctrine, and the great Mercies of the Gospel, to be no longer confined to the Jewish Land and People, but to be preach’d to, and en-

36, 37 & 38. Although (said he) you may not perfectly know, yet you cannot but have heard something of the \* Fame of JESUS of Nazareth, who lived and \* preached at Jerusalem, and through the whole Jewish Land. This was the true Messiah, the Saviour of all Mankind, Gentiles as well as Jews, constituted by God the Father, to be the Governor, and Judge of all the World; whose Commission from God, was demonstrated by the many great and beneficial Miracles

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\* Ver. 36, 37. *The Word which God sent* — τὸν λόγον — *That Word you know* — τὸ ῥῆμα — *Note.* If I greatly mistake not, this Passage loses all its true Meaning in our common Way of interpreting it. τὸν λόγον in the 36th, and τὸ γινόμενον ῥῆμα in the 37th Verse, are taken to signify one and the same Thing; whereas the former is the same with διὰ τρέπον, and καὶ αὐτὸς is to be understood; the latter (ῥῆμα) answers to Dabar in the Hebrew, and signifies, not the Doctrine, but the Transactions of Christ, the History or Facts of his Life, Miracles, &c. This gives the clearest Sense and Connexion thus, viz. *God is no Respector of Persons, but in every Nation, he that feareth God* — *is accepted with him*; καὶ αὐτὸς ὁ λόγος — i. e. according to the very Doctrine which God sent to Israel, by JESUS CHRIST, who is this God, [or this CHRIST] is Lord of all, both Jews and Gentiles. Now, the Transactions (ῥῆμα) of CHRIST you know — viz. How that God anointed him with the Holy Ghost, and with Power, &c.

Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil : for God was with him.    cles he wrought by the Power of the Holy Ghost. *A. D. 40.*

39. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree.

40. Him God raised up the third day, and shewed him openly.

41. Not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead.

(whose incurable Life and Obstinacy, rendered them both unworthy and incapable of being wrought upon by such Means) but did it to such a proper and sufficient Number of us that were to testify it to others.

42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.

43. To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins.

44. While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

the miraculous Powers of the Holy Ghost upon them, particularly that of speaking divers Languages.

39 & 40. And of this his Life and Doctrine, we his Apostles (beside many other of his Disciples) were Eye and Ear-witnesses ; as also of his Resurrection from the Dead the third Day, after the Jews had crucified him.

41. This his Resurrection indeed (*and his glorious Ascension into Heaven after it*) the divine Wisdom thought not fit to give the Jewish Council and People a sensible Demonstration of, by shewing him alive to them ;

42 & 43. Who are therefore commissioned to declare to the World (what the Prophets had all in their several Ages foretold) that this JESUS is the Saviour, Lord, and Judge of Mankind ; and the only Means of Pardon and Salvation, is a firm Belief of his Doctrine, and a sincere Obedience to his Commands.

44. *Cornelius* and his Friends being convinced of the Truth of *Peter's* Discourse, God was pleased to confirm them more fully in it, by immediately conferring the

A. D. 40.

45. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46. For they heard them speak with tongues, and magnified God. Then answered Peter,

47. Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we? into the Christian Profession?

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

45 & 46. And this perfectly astonished the six Friends that came along with *Peter*, to see the *Gentiles* partake of those divine Favours, which they hitherto believed were to be always confined to the *Jewish* Nation.

47. Then *Peter* appealed to them, whether this was not a clear Evidence, that God intended these Men the Blessings of the Gospel-Covenant; and that they might and ought to be baptized

48. And upon their Confession that it was so, he \* baptized them. And they begged of him, for the further Advancement of the Gospel, to stay there some Time with them.

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\* *Ver.* 48. From *St. Peter's* baptizing these Converts, any Person may see the monstrous Error of the *QUAKERS*, in affirming, That *Water-Baptism* is unnecessary to such as have the *Holy Ghost*.





CHAP. XI.

The CONTENTS.

*The Jewish Christians quarrel with Peter for conversing with Gentiles. His Account of his Conduct fully satisfies them. The Gospel preached at Phœnice, Cyprus, and Antioch, but still to Jews only. Barnabas sent to confirm those Converts. Saul comes to Antioch. Disciples called Christians there. Agabus foretels a Famine. Charities sent for the Relief of the Christians of Judea.*

1. **A**ND the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3. Saying, Thou wentest in to men uncircumcised, and didst eat with them.

were uncircumcised.

4. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5. I was in the city of Joppa, praying, and in

1. **T**HE Account of *Cornelius* *A. D. 40.* and his Friends Conversion, and Baptism by *Peter*, was soon heard of by the other Apostles and Christians at *Jerusalem*.

2 & 3. And when he was come up thither to give them Notice of it, those converted *Jews* that still retained a religious Regard to the legal Rites (especially such as tended to distinguish the *Jewish* from the *Gentile* People,) quarrelled with him, for so freely conversing with, and entertaining Men that

4. Upon which *Peter* shewed them the express Authority he had from God for it, by telling them the whole Transaction.

5, 6, 7, 8, 9 & 10. \* How he was commanded to eat of clean and

\* For the full PARAPHRASE of these Verses, from the 5th to the 16th, see Chap. x.

*A. D.* 40. in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me.

6. Upon the which when I had fastned mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7. And I heard a voice saying unto me, Arise, Peter; slay and eat.

8. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10. And this was done three times: and all were drawn up again into heaven.

11. And behold immediately there were three men already come into the house where I was, sent from Cæsarea unto me.

12. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entred into the mans house:

13. And he shewed us how he had seen an angel in his house, which stood, and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14. Who shall tell thee words, whereby thou and all thy house shall be saved.

15. And as I began to speak, the holy Ghost fell on them, as on us at the beginning.

11, 12, 13, 14 & 15. How, while he was considering upon the Meaning of the Vision, the Holy Spirit suggested to him, that there were People waiting for him at the Door, and expressly commanded him to go along with them to *Cornelius*; whom he found to have had a Vision from Heaven to the same Purpose; upon comparing which with his own, he found it to be the expresse Will of GOD, that he should instruct him and his Friends in the Christian Faith; and that he had no sooner done it, but the Holy Ghost was conferred upon them, giving them the same Gift of diverse Languages, as he did the *Apostles* on the Day of *Pentecost*.

16. Then

16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the holy Ghost.

16. From whence he could not but conclude, That great Promise of Christ about the Holy Ghost, to be designed for the *Gentile* as well as *Jewish* Converts. A. D. 40.

17. Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God? to be his *Ministers*, *Christians*?

17. And now (says he) can you imagine, that God should ever confer the same *Gifts* and *Endowments* upon them and us, and yet deny them *Baptism* into the same *Religion* with us? And when his Spirit had qualified them how durst I deny to make them

18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the *Gentiles* granted repentance unto life.

18. Fully satisfied with this, they were so far from any longer envying the *Gentiles* the Gospel Privileges, that they blessed God for the Extent of his Mercies towards them.

19. Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phoenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

19. During these Transactions of *Saul* and *Peter*, some of the Disciples that were dispersed from *Jerusalem* by the Persecution, (*Chap. viii.*) had travelled and preached the Gospel as far as *Phoenice*, the Isle of *Cyprus*, and *Antioch* in *Syria*, but preached only to the *Jews*, (not yet understanding the Gospel to be de-

signed for any other Nation.)

20. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the

20 & 21. And some of them belonging to *Cyprus* and *Cyrene*, where the *Greek* Language was used, preached to the *Jewish Proselytes* at *Antioch* that used the same Language, with such Miracles

*A. D. 40.* the Grecians, preaching the Lord Jesus.

cles along with their Doctrine, that abundance of them believed and were baptized.

21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

*A. D. 41.* 22. Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch.

22. Which great Success, as soon as the Apostles at Jerusalem heard of, they sent Barnabas into those Parts, to confirm and perfect the new Converts, and to confer such Gifts of the Holy Ghost upon them, as the Condition of those Churches required.

23. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

23. Who in Pursuance of that Commission went through Phoenice and Cyprus, and so to Antioch, exhorting them to Patience, and immoveable Constancy in their Profession.

24. For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord.

24. And in this Office he had great Success, not only by his eminent Endowments of the Holy Spirit, but by the peculiar Goodness, † Generosity, and Sweetness of his Temper, which very much won upon all that knew him.


*A. D. 42.* 25. Then departed Barnabas to Tarsus, for to seek Saul.

25. And perceiving that a great many more might there be converted, he took in the Assistance of Saul, whom he went to look for at Tarsus, where he

\* Ver. 20. Spake unto the Grecians — πρὸς τοὺς Ἑλλήνας — to the Greek Jews, as our common Copies read it. But the *Alexand. MS.* the *Syr. Vulg. Arab. & Æthiop.* Versions read it πρὸς τοὺς Ἑλλήνας, to the Greeks, i. e. uncircumcised Græcian Proselytes. And I take that to be the true Reading; because Mention is made before concerning the Conversion of the *Hellenists*. Chap. vi. 1.

† Ver. 24. ἀνδρὶ ἀγαθῷ, a bounteous, merciful Person.



he had continued, preaching about the Parts of Syria *A. D. 42.*  
and Cilicia, for three Years after his first Arrival.   
(Chap. ix. 31 & 32.)

26. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people; and the disciples were called Christians first in Antioch.

26. Having found him, and brought him to Antioch, they remained preaching there a whole Year, and so increased the Christian Church, that the Converts, who by their Enemies were wont in Derision to be called Nazarenes and Galileans, and among themselves only Believers, Brethren, and Faithful, were now so encouraged, as publickly and solemnly to take upon \* them the Name of Christians.

27. And in these days came prophets from Jerusalem unto Antioch.  
*Things to come.*

27. About this Time there arrived at Antioch from Jerusalem, several Disciples whom God endowed with a Forefight of several

28. And there stood up one of them named Agabus, and signified by the spirit, that there

28. One of which, called Agabus, foretold, That about two Years after, there should be a dreadful Famine raging through almost

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\* Ver. 26. *χρηματιστας χριστιανῶν*, called Christians. That the Word *χρηματιστας*, signifies the same as I have paraphrased it, is not only highly probable from the Circumstances of the Thing, but from what the Reader may see in Gregory's Notes, and in Dr. Stanhope on Epist. for St. Barnabas's Day. But it is much worth remarking what a very learned Person hath lately observed, viz. That the Converts, who now took the Title of Christians upon themselves, were (most probably) of the Gentile Part. The believing Jews still adhering to the Law, and affecting to be still called Jews; not willing so much as to admit the Gentile Converts (that refused to submit to Circumcision) into their Synagogues and Assemblies. Whereupon these said Converts, relinquishing their Gentilism, and being neither willing, nor permitted to be stiled Jews, went by the Name of Christians. See BOHMER'S Dissert. Juris Eccles. Antiq. Dissert. Cap. viii. 2. See also Mr. Benson's Hist. of the first planting Christ. Relig. Vol. I. Pag. 241.

there should be great dearth throughout all \* the world: which came to pass in the days of Claudius Cæsar.

almost every Part \* of the Roman Empire, which came to pass exactly at the Time, being the fourth Year of Claudius.

**A. D. 44.** 29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

29. And this Famine being particularly hard in *Judea*, (where the Number of the poor Christians was very great) these Christians of *Antioch* resolved to send them some Relief.

30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

30. And accordingly sent *Barnabas* and *Saul* with it, to give it into the Hands of the *Elders*, (to whose Care the *Apostles*, upon the

† *Ver.* 30. Dispersion by the forementioned Persecution, had left See *Chap.* the Care of the Churches of *Judea*,) to be distributed vi. 1, &c. by the † *Deacons* as they saw Occasion.

\* *Ver.* 28. *Throughout all the World* — *ἐν ὅλῳ τῷ κόσμῳ* — That is — *Either throughout the Roman Empire* (or the most Part of it;) or else throughout the whole Land of *Judea*. See *Mr. Lardner's Credibil. of the Gosp. Hist.* Page 318, &c.



## CHAP. XII.

### The CONTENTS.

*The History returns to the Affairs of the Christians at Jerusalem. A fresh Persecution by Herod Agrippa, on purpose to please the Jews. James slain. Peter put in Prison. Is delivered by an Angel. The Guard slain. Herod at Cæsarea: Makes an Oration in the Theatre; receives the fulsome Flatteries of the People; is struck with a Disease, and dies.*

**A. D. 44.** 1. NOW about that time Herod the king stretched forth his hands

1. TO return a little back to some Transactions of Peter, at Jerusalem,

About

hands to vex certain of the church.

28.) *Herod Agrippa* began a fresh Persecution of the Christians there.

About the Time that *Agabus* *A. D. 44.* foretold the Famine (*Chap. xi.*

28.) *Herod Agrippa* began a fresh Persecution of the Christians there.

2. And he killed *James* the brother of *John* with the sword.

3. And because he saw it pleased the Jews, he proceeded further to take *Peter* also. (Then were the days of unleavened bread)

4. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

And to secure him the better from any Escape, set sixteen Soldiers to guard him by Turns, four at a Time.

5. *Peter* therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

6. And when *Herod* would have brought him forth, the same night *Peter* was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7. And behold, the angel of the Lord came upon him, and

2 & 3. He first condemned and executed *James* the Son of *Zebedee*; and a little before the Passover apprehended *Peter*, and all this out of mere Vanity to please the Doctors of the Jewish Council, who still continued their obstinate Hatred to the Christians, though the common People had generally a better Esteem of them.

4. For Fear therefore, if he should bring *Peter* to his Trial in Court, during the Time of that Festival, the People should beg for his Release, according to their Privilege, which could not have been denied them (*Matth. xxvii. 15.*) he resolved to continue him in Prison till it was quite over.

5. While he was thus, as it were, marked out for Death, yet the Christians put up the most solemn and frequent Prayers to God for his Deliverance, and he answered their Requests.

6. For the very Night before *Herod* intended him for Trial and Execution, as he was asleep, chained on each Side to a Soldier, while the other two kept Centry at the Centry Door,

7 & 8. An Angel surrounded with great Brightness and Splendor, came to him, and awoke him,

*A. D. 44.* a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9. And he went out and followed him, and wist not that it was true which was done by the angel: but thought he saw a vision.

10. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord: and they went out, and passed on through one street, and forthwith the angel departed from him.

11. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12. And when he had considered *the thing*, he came to the house of Mary, the mother of John, whose surname was Mark, where

him, knocked off his Chains (without the least Disturbance of the Guard) and ordered him to make himself ready and follow him.

9. *Peter* did so, but knowing himself to have been in a Sleep, did not immediately conclude this to be *real*, but rather a *visionary* Representation.

10. The Prison being in the Suburbs of the City, the Angel conducted him thro' the Watches, and so on to the City-Gate, which though securely lock'd and barr'd, opened of itself; and after he had carried him so far into the Street, that he knew where he was, and could shift for himself, he left him.

11. By this Time, *Peter* thoroughly considered, and fully satisfied himself the whole Transaction was *real*, and that God had wrought him a miraculous Deliverance by his Angel.

12. And so resolving to secure himself as well as he could, went to the House of *Mary* the Mother of that *John* whose \* Surname was *Mark*; whither Providence seemed to have guided him, for the

\* Ver. 12. John whose Surname was Mark.—See *Dodwell's* Dissert. Cyp. v. §. 11.

where many were gathered together, praying. the Family was up, with several of their Neighbour Christians at their Devotions, and praying particularly for his Deliverance, *ver. 5.* A. D. 44.

13. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

13. As soon as Peter knocked at the Gate, a Maid-Servant came to examine \* and know certainly who it was, before she would venture to let him in.

14. And when she knew Peters voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

14. But being sure it was Peter's Voice as soon as he spoke to her, she had not Patience to open the Gate, till she ran and told the Company.

15. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, it is his angel.

15. Who all told her, she must be mad, to affirm such an impossible Thing. But the Maid persisting in it, they concluded it must be either some † Messenger from him of his near Acquaintance, who could best imitate

his Voice; or else an † Angel in his Shape, that could do it perfectly.

16. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

16. Peter knocking all this Time at the Gate, several of them came, and upon further Certainty that it was he, let him in, but astonished how he should come there.

17. But he beckning unto them with the

17. He desired them to make no Noise, but keep it private at present,

\* Ver. 13. *ἡ ἀκούσασα*—To hearken. *Subauditur*. See *Le Clerc* upon the Place.

† Ver. 15. *ὡς ἄγγελος*—It is his Angel. The Word signifying either a Messenger or an Angel—'Tis not absolutely certain, which of the two Senses 'tis here to be taken in; though *P. à Limborch*, in his late COMMENTARY, has observed such Circumstances as render it most probably to signify a real ANGEL.

*A. D. 44.* the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Goshew these things unto James, and to the brethren. And he departed, and went into another place.

18. Now as soon as it was day, there was no small stir among the soldiers what was become of Peter.

Neglects of keeping

19. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea,

20. And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the kings chamberlain their friend, desired peace, because their country was nourished by the kings country.

without which they could not well \* subsist. And gaining over his Chamberlain to their Interest, they obtained their Peace.

present, telling them shortly how it was, and ordered some of them to carry the News to James the Bishop of Jerusalem, and the other Christians, to shew them what a good Effect their Prayers had had; and so went to another House, where he thought he could be more safe and private.

18. Next Morning the poor Soldiers were in a dreadful Apprehension for their Prisoner, as well knowing the great Severity of the Roman Discipline upon all Guard.

19. And well they might, for Herod had them immediately to a strict Examination, and upon their not being able to give any Account of his Escape, he ordered them all four to be put to Death.

and there abode.

20. After this, Herod went to Cesarea, to celebrate the Solemnity there kept for the Honour of Caesar; whither the Cities of Tyre and Sidon sent Ambassadors to him, to appease his Displeasure at some Misdemeanour of theirs, for which they feared he might declare War against them, and deprive them of the constant Supplies of Corn and other Provisions out of Judaea and Galilee,

21. Upon

\* Ver. 20. — Their Country was nourished by the Kings Country — See Ezek. xxvii. 17. and 2 Kings v. 11.

21. And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.

eloquent Oration in the Praise of *Cæsar*.

22. And the people gave a shout, saying, *It is the voice of a god, and not of a man.*

Deity. All which the highest Degree of Pride and Satisfaction.

23. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

cered and bred Worms, and ended in a loathsome and calamitous Death.

24. But the word of God grew and multiplied.

got Ground every Day.

21. Upon the second (being *A. D. 44.* the chief) Day of the Solemnity, *Herod* in glittering and sumptuous Robes, seated under a Canopy in the Theatre, harangued the Nobles \* and People with a most elo-

22. Upon which the Nobles about him, gave him the most extravagant Compliments, and the People with loud Acclamations cried him up for a Kind of

fulsome Flatteries he received with

23. For which, along with the many other Instances of his Vanity and Cruelty, the invisible † Hand of God immediately struck him with a most painful and tormenting Disease in his Bowels, † which in five † Days Time ul-

24. In the mean while, notwithstanding the late Opposition of *Herod*, the Christian Religion

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25. And

\* *Ver. 21. Made an Oration unto them* — *αὐτὸς αὐτοῖς*, which may refer either to the Assembly in general, or to the forementioned Ambassadors in particular.

† *Ver. 23. ὁ ἄγγελος τοῦ κυρίου ἐπαΐαξεν αὐτόν*. — The Angel of the Lord smote him. *Josephus*, who gives the Particulars of this Relation, makes no Mention of an ANGEL. So *St. Luke* may be thought to express it, in the usual Strain of the Jews, who were wont to attribute any supernatural Event, the immediate Cause whereof was not visible, to the Operation of ANGELS.

† For the more full Account of this, the Reader may see *Josephus's Antiq. Lib. XIX. Cap. vii.* and from him in *Euseb. Eccl. Hist. Lib. II. Cap. x.*

25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John whose surname was Mark.

25. And Saul and Barnabas having delivered their Contributions, sent from *Antioch* to *Jerusalem*, (*Chap. xi. 29, 30.*) returned to *Antioch* again; of whose Travels and Transactions (in the more remote Parts of the World) I now come to give a Relation in the following Chapters.



### CHAP. XIII.

#### THE CONTENTS.

*The Progress of the Gospel at Antioch, and other remote Parts. Sergius Paulus, the Roman Governor at Paphos, converted by Paul and Barnabas. Elymas the Sorcerer struck blind by Paul. Paul's Sermon in the Jewish Synagogue at Antioch in Pisidia, proving Jesus to be the Messiah. The Effect it had upon many. The unbelieving Jews cause them to be expelled the Country.*

*A. D. 45.* 1. **N**OW there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2. As they ministered to the Lord, and fasted, the Holy Ghost said,

1. **T**HE Persons endowed with prophetical Gifts at *Antioch* (mentioned *Chap. xi. 27.*) were by this Time grown to a considerable Number, and become the chief Teachers \* in the publick Assemblies of that Church, among whom were *Saul, Barnabas, Symeon, Lucius*, and one *Manaen* belonging to *Herod's* Court.

2. On a certain Day, which they set apart † for Fasting and publick Worship, the Holy Ghost suggested

\* *Ver. 1. Προφῆται καὶ διδάσκαλοι.*—Prophets that were their chief Preachers and Ministers. See *Dr. Whitby's Gen. Pref. to the Epist. §. 12.*

† *Ver. 2. λαλῶντων τῷ Κυρίῳ καὶ προσευχόμενοι.*—As they fasted and ministered unto the Lord.



said, Separate me Barnabas and Saul, for the work whereunto I have called them. suggested to these prophetick Teachers, that God intended Barnabas and Saul should travel into several remote Countries to spread the Gospel both to *Jews* and *Gentiles*; and ordered they should be in a solemn Manner appointed and set upon that Work. A. D. 45.

3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

tion to a particular Office.

3. Which they did accordingly by Fasting and solemn Prayer for a Blessing upon their Undertakings, and Imposition of Hands, as a Token of special Designa-

4. So they being sent forth by the holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

4. They went first to \* *Seleucia* (which was hard by) and thence into the Isle of *Cyprus*, where the *Jews* were very numerous.

5. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

5. All along as they went, they applied themselves, first to the *Jews*, beginning at *Salamis* to preach in their Synagogues; and because they expected a great Number of Converts, they took *Mark* with them to baptize and

do other Offices under them, while they attended wholly upon preaching.

6. And when they had gone through the isle unto Paphos, they found a certain forcerer, a false prophet, a Jew, whose name was *Birjesus*.

6 & 7. Thence they went through the whole Island to *Paphos*, where the *Roman* Governor had his Residence, and had got with him a *Jewish* Magician, that amused him with his diabolical Arts. But being a sensible and well disposed Person, and hearing of the Fame of the two Apostles, sent for them to hear what Religion they taught.

7. Which was with the deputy of the country, *Sergius Paulus*, a prudent man: who called for Barnabas and Saul, and desired to hear the word of God.

8. But

\* Now called *Scandarone*.

A. D. 45.

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

8. As they were teaching him the Christian Doctrine, this *Barjesus* (whose *Arabick* Name *Elymas*, signifies a *Magician*) contradicted them, and would have persuaded the Governor not to hearken to them.

9. Then Saut (who also is called Paul) filled with the holy Ghost, set his eyes on him,

in a miraculous Manner, set his Eyes on him with an Air of Anger and Authority.

9. Upon which *Saul* who goes by the Name of *Paul* in the Sequel of this History) being inspired with a divine Power to punish this wicked Person in a manner for the Governor's Conversion, with an Air of Anger and Authority.

10. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12. Then the deputy when he saw what was done, believed, being astonished at the doctrine of the Lord.

10 & 11. And having first severely rebuked him as a Confederate with the Devil, and a malicious Opposer of true Religion, told him that his Obstinacy against the plain Evidences of the Gospel, should instantly be punished with the Loss of his Sight; upon which Words he was struck blind.

12. The Governor seeing the Apostle's Doctrine confirmed with such divine Power, embraced the Christian Faith.

13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia:

13. From *Paphos* in *Cyprus*, they went to *Perga* in *Pamphylia*, where *Mark* chusing \* rather to be with *Peter* at *Jerusalem*, than travel

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\* As Bishop Pearson thinks, *Op. Postum.* p. 6.

phylia: and John departing from them, returned to Jerusalem.

travel with them any further, left them; which Paul very highly \* resented.

14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15. And after the reading of the law and the prophets, the rulers † of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16. Then Paul stood up, and beckning with his hand, said, Men of Israel, and ye that fear God, give audience.

17. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18. And about the time of forty years suffered he their manners in the wilderness.

19. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20. And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.

14, 15 & 16. Thence the next *A. D. 46.* Year they arrived at *Antioch* in *Pisidia*, where in one of the *Jewish* Synagogues, after the Lessons, the President (according to † Cus- † Philo- tom) asking who would expound upon any Part of them, Paul stood up, and made the following Sermon to the *Jews* and *Prose- lytes*.

17, 18, 19, 20 & 21. Wherein he proved to them in the first Place, that the chief and great Design of God in chusing *Abraham* and the Patriarchs, and the Nation of the *Jews* descended from them, for a peculiar and separate People, in preserving and miraculously delivering them from the *Egyptian* Bondage; in his Mercies and Patience toward them in the wilderness; in destroying the seven Nations for their Settlement in the Land of Promise, and their constant Deliverances under the Government of their Judges and Kings, down to *David*, and so to this Time, was the *Kingdom* and *Religion* of the *Messiah*, who was to be born of their Nation, as the Saviour and Redeemer of Mankind.

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21. And

\* Ver. 13. See Chap. xv. 37, 38, 39.

A. D. 46.

21. And afterward they desired a king, and God gave unto them Saul, the Son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22. And when he had removed him, he raised up unto them David to be their king, to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23. Of this mans seed hath God according to his promise, raised unto Israel a Saviour, Jesus :

24. When John had first preached before his coming, the baptism of repentance to all the people of Israel.

25. And as John fulfilled his course, he said, Whom think ye that I am ? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27. For they that dwell at Jerusalem, and their rulers, because they knew him not,

22 & 23. And then, as *David*, in particular, upon Account of his eminent Wisdom, Valour, and Piety, was made a Type of *Christ*, and had a Promise he should descend from his Family, That GOD had fulfilled that Promise in JESUS of *Nazareth*, who was of *David's* Line.

24 & 25. This JESUS it was, that *John* Baptist, that holy and mortified Preacher of Repentance, declared to be the true CHRIST, when the *Jews* demanded of him if he himself were the Person ? Telling them he pretended only to prepare them, by Repentance, for the Mercies of a far greater Prophet who was shortly to appear ; even so great a one, that in Comparison (says he) I am not worthy to do the meanest Office of Service to him.

26. Then addressing himself anew to the *Jews* and Profelytes, he called upon them earnestly to consider, that now was the Time wherein God offered them the happy Means of Pardon and Salvation by JESUS CHRIST.

27. And that they would make it no Objection against the Truth of his Messiahship, That the Council at *Jerusalem* had condemned

not, nor yet the voices of the prophets which are read every Sabbath-day: they have fulfilled them in condemning him.

*Messiah*, that used to

demned and crucified him as a *A. D. 46* Malefactor and false Prophet, for that in so doing, they had exactly fulfilled, and inconsiderately accomplished the very Prophecies concerning the Sufferings of the

28. And though they found no cause of death in him, yet desired they Pilate that he should be slain. have him slain.

29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30. But God raised him from the Dead.

31. And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my son, this day have I begotten thee.

28. Beside, that Jesus's Innocence was so clear, even to Pilate himself, that he would have acquitted him, but for the outrageous Clamours of the Jews to

29 & 30. But God (says he) has sufficiently vindicated him, by raising him from the Dead, after he had been laid in a Sepulchre, that was so securely sealed, \* and so strongly guarded.

\* Matth. xvii. 66.

31. Of which his Apostles, and a great Number of his Disciples, are Eye-witnesses, who saw and conversed with him for forty Days after it.

32 & 33. And how willingly and gladly ought you now to receive this Truth of Jesus's Resurrection, whereby you see so happy and full a Completion of the most remarkable Prophecies and Promises made to your pious Ancestors? For of this it is that God spake in *Psal. ii.* Which Words, tho' in some lower Sense they may be meant of *David's* Conquest over his Enemies, yet have now had their most eminent and

*Mat. D. 46. and full Accomplishment in God's raising up the Messiah from Death, to the Glory and Power of his spiritual Kingdom.*

34. And as concerning that he raised him up from the dead, now no more to return \* to corruption, he said on this wise, I will give you the sure mercies of David.

35. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy one to see corruption.

of *Psal. xvi. 11. Thou shalt not suffer thine Holy One (i. e. thy CHRIST) to see Corruption.*

36. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption :

37. But he whom God raised again, saw no corruption.

38. Be it known unto you therefore, men and brethren, that through this man <sup>is</sup>

34 & 35. Thus also that Promise of God to the Jewish Nation, of the sure Mercies of David, *Isa. lv. 3.* could only be meant of that \* absolute Promise of the Messiah to be from his Family, a glorious Prince and Saviour, of whom David was a Type, and who was called also by his very Name David, and the Son of David; and so is in Effect the same Promise with that

of *Psal. xvi. 11. Thou shalt not suffer thine Holy One (i. e. thy CHRIST) to see Corruption.*

36 & 37. Which last Words can no Way be true of David's Person, who having performed several good Services, in Obedience to God's Commands, in his Life-time, lies in his Grave to this Day; but are most exactly fulfilled in JESUS, whom God raised the third Day, before his Body was in the least putrefied, and then

38. Wherefore you have all the Demonstration your own Scriptures and Prophecies can give you, That this JESUS is the

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\* Ver. 34. Now no more to return to Corruption. As Lazarus, and the Widow's Son did. Thus CHRIST's dying no more, and Death having no more Dominion over him, *Rom. vi. 9.* is the distinguishing Privilege of his Resurrection, above that of any other Persons miraculously restored to Life, who all returned again to the dark Prison of the Grave. And this is what made the Mercies here spoken of, to be *τελειωται, constant and continual*, as the Promise was absolute.

is preached unto you the true Messiah, and that by the *A. D. 46.*  
 the forgiveness of sins. Sacrifice of his Death, you have  
 obtained the Means of the full Pardon of your Sins,  
 and of eternal Salvation, upon the Condition of true  
 Repentance, and embracing his Religion.

39. And by him all  
 that believe are justifi-  
 ed from all things,  
 from which ye could  
 not be justified by the  
 law of Moses.

39. And this Pardon by the  
 Blood of *Jesus*, is much more  
 extensive and effectual, than what  
 the Purgations and Sacrifices of  
 the *Mosaical* Law could ever pro-  
 cure for you: For the only Effect  
 of those Washings and Sacrifices was, Admission into  
 the Congregation again, from whence the Breach of  
 some positive Ceremony had excluded a Man; they  
*alone* did not purge the Conscience, but only took a-  
 way the *political* Guilt, in relation to their Civil and  
*Ecclesiastical* Penalties; and some Offences were pu-  
 nished with Death, and admitted no Sacrifices at all.  
 Whereas this Atonement of *Jesus* your *Messiah*, reaches  
 to the perfect and *eternal* Forgiveness of every Kind  
 and Degree of Transgression, in them that sincerely  
 believe and obey him.

40. Beware there-  
 fore, lest that come  
 upon you, which is  
 spoken of in the Pro-  
 phets.

41. Behold, ye de-  
 spisers, and wonder,  
 and perish: for I  
 work a work in your  
 days, a work which  
 you shall in no wise  
 believe, though a man  
 declare it unto you.

*nish* Captivity.

42. And when the  
 Jews were gone out  
 of

40 & 41. It infinitely concerns  
 you therefore, not to reject and  
 condemn such clear Evidences,  
 and merciful Proposals of Heaven  
 toward you, lest you come under  
 the same Character wherein the  
 Prophet described your Fore-  
 fathers in *Manasse's* Time, (*Hab.*  
*i. 5.*) and for a still more wicked  
 Obstinacy and Contempt against  
 God, be at last cut off by a De-  
 struction \* more exemplary and  
 amazing than that of the *Babyloni-*

42. This Discourse of *Paul* had  
 so good an Effect, that though  
 the

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\* *Ver. 41.* The Apostle seems clearly to intimate their  
 final Destruction by the *Romans*.

*A. D.* 46. of the synagogue, the Gentiles besought that the words might be preached to them the next sabbath.

the Generality of the *Jews* went away as infidel and obstinate as they came; yet when they were gone, abundance of the *Pisidian Gentiles* (or rather *Gentile Converts* to the *Jewish* Religion, called *Proselytes*, ver. 43.) requested *Paul* to preach the same Doctrine the next \* Sabbath to them, as liking it very well.

43. Now when the congregation was broken up, many of the *Jews*, and religious proselytes followed *Paul* and *Barnabas*, who speaking to them, persuaded them to continue in the grace of God.

the unbelieving *Jews*.

44. And the next sabbath-day came almost the whole city together to hear the word of God.

45. But when the *Jews* saw the multitudes, they were filled with envy, and spake against those things which were spoken by *Paul*, contradicting and blaspheming.

46. Then *Paul* and *Barnabas* waxed bold, and said, It was necessary that the word of

43. And after the Assembly was over, a good Number of the *Jews* and *Proselytes* came to the Apostles, and professed themselves convinced of the Truth of their Doctrine, who thereupon gave them a great many further Arguments and Encouragements to persevere in that Persuasion, against the Envy and Malice of

44 & 45. Accordingly the next Sabbath, as *Paul* was preaching to a vast Number of People, (*viz.* idolatrous *Gentiles*, as well as *Gentile Proselytes*;) the Infidel *Jews* enraged at the Sight of the idolatrous *Gentiles* flocking into their Synagogue, interrupted his Discourse with the most outrageous Expressions of Raillery and Abuse.

46 & 47. Upon which the two Apostles told them plainly, That they had now discharged their Duty toward them, in giving them

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\* Ver. 42. Ἐς τὴν μετὰ τὸ σαββατον, *The next Sabbath.* This Phrase being taken by some of the best Interpreters to signify *The Week's Space between the last and next Sabbath*; but by others, *The next Sabbath Day*; and pretty good Reasons given on both Sides, I have left it without any Addition to our Translation.



of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life; lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

*Messiah*, as well as the *Jews*.

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life, believed.

49. And the word of the Lord was published throughout all the region.

50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against

them the *first* Offer of the Gospel-Doctrine and Privileges, according to the Direction of JESUS CHRIST (*Acts* i. 8.) But as their incurable Malice and Prejudice rendered them unworthy and incapable of any further Attempt for their Conversion, they should leave them to themselves, and tender these Offers of Mercy to the *Gentiles*, who by the Tenour of all the prophetick Writings, particularly that of *Isai*. xlix. 6. were intended for Members of the Kingdom of the *Messiah*.

48 & 49. The *Gentile* People received this with the utmost Degree of religious Joy and Gratitude, and all among them that were of a sober Disposition, \* and sincerely desirous to know the true Religion, believed and embraced the Gospel, which now was spread through the whole Country of *Pisidia*.

50. But to hear the *Gentiles* made Partakers of the Blessings of the *Messiah*, so enraged and exasperated the Infidel *Jews*, that by influencing some Women of Quality

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\* Ver. 48. *Τεταγμένους εἰς ζωὴν αἰώνιον*, Ordained to eternal Life. That this Phrase signifies no other than what I have paraphrased it, and has not the least Relation to any *absolute* and unconditionate *divine Decree* of these Persons to *eternal Life*, is so evidently and copiously demonstrated by all good Criticks and Interpreters upon this Place, that I may well venture to tell the *English* Reader in the Words of *Grotius*—*He that seeth is not, is blind.*

*A. D. 46.* against Paul and Barnabas, and expelled them out of their coasts.

Quality among their Profelytes, and by them their Husbands, and some of the governing Part of the City, they procured such severe Orders against the two Apostles, that they forced them to flee for Safety.

51. But they shook off the dust of their feet against them, and came unto Iconium.

51. And they, when they left the Place, remembring the Words of Christ (*Matth. x. 14.*) shook off the Dust of their Feet against them; thereby signifying and declaring, that they ought to have no more to do with so obstinate and incurable a People.

52. And the disciples were filled with joy, and with the holy Ghost.

52. But in the mean time, notwithstanding this inhuman Treatment of the Apostles, the new Converts continued in the Profession of the Christian Faith, with great Constancy and Chearfulness; God also assisting and confirming them therein, by imparting such Gifts of the Holy Ghost among them, as were requisite and agreeable to the Circumstances of his CHURCH.



## CH A P. XIV.

### The CONTENTS.

*Paul and Barnabas travel to Lycaonia. They preach at Iconium in the Jewish Synagogue, and convert many. Being forced at last from thence, they go to Lystra, and Derbe. A Cripple cured at Lystra. The Inhabitants take them for Deities, and would have offer'd Sacrifice to them. The Apostles Discourse to them hereupon. The Jews cause Paul to be stoned. The Apostles return to Antioch in Syria, from whence they first set out.*

*A. D. 46.* **A**ND it came to pass in Iconium, that they went both together into the syna-

**T**HE two Apostles, Paul and Barnabas, being thus expell'd from *Pisidia*, went into the Province of *Lycaonia* bordering upon

## Chap. XIV. ACTS of the Holy Apostles.

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synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed. on it, in the lesser *Asia*, where the first Town they enter'd was *Iconium*, still applying themselves first to the *Jews* in their Synagogue, where they preached with such Success, that abundance of them and their Profelytes were converted. A. D. 46.

1. But the unbelieving *Jews* stirred up the Gentiles, and made their minds evil affected against the brethren.

of the Town against them.

2. But the Infidel *Jews* here, (being of the same obstinate and malicious Temper with those of other Parts) endeavour'd by all the Arts of Slander and Calumny, to prejudice the *Gentile* Part

3. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

3. This violent Opposition of the *Jews*, made the Apostles stay \* in that Place to be the longer, and their preaching the more earnest; the Truth whereof they confirmed by many miraculous Demonstrations.

4. But the multitude of the city was divided: and part held with the *Jews*, and part with the spoliess.

4. And notwithstanding their malicious Endeavours, the Apostles gained a considerable Part of the People to approve and embrace their Doctrine.

5. And when there was an assault made both of the Gentiles, and also of the *Jews*, with their rulers, to use them despitefully, and to stone them,

5, 6 & 7. But perceiving the Infidel *Jews* and *Gentiles* had combined together, and had got so many of the governing Part to join with them, as to attempt openly to abuse and destroy them, they went off and preached at *Lystra* and *Derbe*, the next Cities of

6. They were afraid of it, and fled unto

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\* Ver. 3. *ἵνα μὴ ἐν χειρὶ διώκεται.* The *μὴ ἐν* may be rendered, either by *therefore*, or *for indeed*. The latter of which Senses will make the Malice of the *Jews*, ver. 2. to proceed from their long Stay and Preaching there;

*A. D. 46.* unto *Lystra* and *Derbe*, of the same Province, and so in cities of *Lycaonia*, and all the Country that lay round, unto the region that them.

lieth round about :

7. And there they preached the gospel:

8. And there sat a certain man at *Lystra*, impotent in his feet, being a cripple from his mothers womb, who never had walked.

8. As *Paul* was preaching at *Lystra*, there was one of his Auditors that was born a Cripple, and never had any Use of his Legs.

9. The same heard *Paul* speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

9 & 10. *Paul* took Notice of this Person; and whether by his serious Behaviour, and devout Attendance to his Discourse, or by the Suggestion of the Holy Spirit, knowing the Man to be of so honest and religious a Disposition, that a miraculous Cure of his Body would have its due Effect upon his Mind, called out to him

10. Said with a loud voice, Stand up right on thy feet. And he leaped and walked.

before the whole Congregation, and, in the Name of *JESUS*, bad him rise up and stand upon his Legs: Upon which Words the Man did so, and found the perfect Use of his Limbs.

11. And when the People saw what *Paul* had done, they lift up their voices, saying in the speech of *Lycaonia*, The gods are come down to us in the likeness of men.

11. This so amazed the *Gentile* Part of the Auditory that saw it done, that they ran into Town, crying out, *The Gods are come down to us in human Shape.*

12. And they called *Barnabas* *Jupiter*, and *Paul* *Mercurius*, because he was the chief speaker.

12. They took *Barnabas* to be *Jupiter*; and because *Paul* was the chief Preacher, they took him for *Mercury*, i. e. *Jupiter's Attendant, Messenger, and Interpreter* of his Will.

13. Then the priest of *Jupiter* which was before their city, brought oxen and gar-

13. In Consequence of this Persuasion therefore, the Priest that belong'd to *Jupiter's Temple* with his Image in it, came in

garlands unto the gates, and would have done sacrifice with the people.

to them as unto Gods,

14. Which when the apostles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out,

15. And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea; and all things that are therein.

16. Who in times past suffered all nations to walk in their own ways.

the greatest Part of the World over for many Ages, to their own Ignorance, by not affording them any express Revelation of his Will, as the Jews had;

17. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

particular a Manner, for the Comfort, Pleasure, and

in solemn Manner to the Gates *A. D. 46,* where the two Apostles lodged, with an Ox crown'd with Garlands ready for Sacrifice, to offer

14. Which they no sooner apprehended, but they went out to them with Expressions of the utmost Concern and Detestation at what they were about to do,

15. Assuring them they were but mortal Men like themselves, tho' they were the Messengers of Heaven; and that the chief Design of the Doctrine they had preached, was, to reduce them from their idolatrous and false Religion, to the pure and proper Worship of the *One True God*, the Creator and Governor of all the World.

16. And that tho' it has pleas'd the Divine Wisdom and Justice, as a \* Punishment for their gross Immorality and Idolatry, to give

17. Yet he had not left them without any Means of knowing so much of his Divine Nature and Will, as might restrain them from such irrational and barbarous Proceedings; the very Creation of the World about them, and the constant Course of Providence over it, ordering all Things in so

H

Support

\* Ver. 16. See Rom. i. from ver. 20. to the End.

*A. D. 46.* Support of Mankind, being all clear Arguments of the Wisdom, Power, and Goodness of God. *But that now he had intended them the happy Knowledge of his true Worship, if they would accept and embrace it.*

18. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

18. This Discourse was hardly enough to weigh upon their Prejudices, and restrain the People from their intended Sacrifice.

19. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

19. Soon after this, some of the malicious *Jews of Antioch and Iconium*, persued the two Apostles thither, and by their Calumnies and Inventions, so incensed the Rabble against them, (especially against *Paul* the chief Preacher in publick) that they stoned him out of the City, and bruised him

so, as they thought they had killed him. And thus it was the Lot of this *Apostle* to be stoned, upon the same Account as he had consented to the Stoning of *St. Stephen*.

*A. D. 47.* 20. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

20. But by the Help and Assistance of some of his Friends, and Christian Converts, he recovered and got privately into the Town; and to avoid their further Fury, went next Day, and *Barnabas* along with him, to *Derbe*, another City of the same

Province.

21. And when they had preached the gospel to that city, and had taught many, they returned again to *Lystra*, and to *Iconium*, and *Antioch*,

22. Confirming the souls of the disciples, and exhorting them to continue in the faith,

21 & 22. And after having there preached and converted good Numbers, returned back the Beginning of the next Year to *Lystra* again, and so to *Iconium* and *Antioch*, to confirm and settle the new Converts in Courage and Patience, under those Hardships which he told them, by his own Example, and the very Nature

faith, and that we must through much tribulation enter into the kingdom of God. A. D. 47  
 ture of the Christian Religion (that was levelled against the Vices and Prejudices of Mankind) they could not but expect to meet withal.

23. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

and Saviour, whose Religion they profess'd ;

24. And after they had passed throughout Pisidia, they came to Pamphylia.

25. And when they had preached the word in Perga, they went down into Attalia :

26. And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28. And there they abode long time with the disciples.

23. Before their Departure from which Places, they did with solemn Fasting and Prayers, ordain spiritual Governors, for the orderly Management of their respective Churches, and so commended both Ministers and People to the Blessing of that Lord

24 & 25. And then went thro' *Pisidia* into *Pamphylia*, another Province of the lesser *Asia*, and preached the Gospel in the Cities of *Perga* and *Attalia*.

26 & 27. From whence, at the latter End of the Year, they returned by Sea to that *Antioch* in *Syria*, where they were first appointed in so particular a Manner for these Travels, \* and gave the \* Chap. Church a full Account of the xiii. 3. Success of them, especially among the *Gentile* People.

28. Continuing there for two or three Years together.



## CHAP. XV.

## The CONTENTS.

*A Dispute raised by some Jewish Converts concerning the Necessity of Circumcision. Paul and Barnabas return to Jerusalem; to get this Controversy determined by the Apostles, and the whole Church there. The Speeches of Peter, Paul, and James, upon this Subject. The Determination of the Council sent, in a Letter, to the Christians at Antioch, to the great Satisfaction of the Gentile Converts there. Paul and Barnabas propose to travel again. They part, in a Dispute about taking Mark with them.*

A. D. 50. <sup>51.</sup> **A**ND certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

• Ver. 5.

Converts that Paul and Barnabas had made, That they could never be saved by the Christian Religion alone, but along with it must be circumcised, and so obliged to observe † all the Ceremonies of the *Mosaic* Institution.

† Gal. v.

2. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them should go up to Jerusalem unto the apostles and elders about this question.

1. **W**HILE Paul and Barnabas continued at Antioch, (Chap. xiv. 28.) there came thither from Judea several Jewish Christians, that had been bred up rigid \* *Pharisees*, and still retained a warm Zeal for the Rites of the Jewish Law; who endeavoured to persuade the Gentile and Barnabas had made, That they could never be saved by the Christian Religion alone, but along with it must be circumcised, and so obliged to observe † all the Ceremonies of the *Mosaic* Institution.

2. These Zealots improved this Matter into a very hot Dispute; and though the two Apostles argued plainly and strongly against them, yet, either not prevailing so far as fully to satisfy all Parties, or else the better to put a full End to the Debate, the whole Church of Antioch came to this Resolution, To leave it to the Determination of the Apostolical College



College in full Council at Jerusalem; and that Paul \* A. D. 50, and Barnabas, with some others of their chief Clergy, should go thither, and lay the Matter before them. 51.

3. And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

3. On this important Errand they were accordingly sent, and in their Passage thither, acquainted the Christians of the several Countries of *Phœnicia* and *Samaria*, what Success they had in converting many *Gentile* People; at which they heartily rejoiced.

4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

these *Jewish* Zealots; in all which Proceedings, they were highly commended † and approved of by the Apostolical Assembly.

4. Arriving at Jerusalem, they immediately apply'd themselves to the Apostles and other eminent Governors in that Church; acquainting them first with the Success of their Ministry among † † See Ver. 12. the *Gentiles*, and then in particular with the Dispute that had happened, and how they had opposed

5. Against which Approbation of the Apostles, some of the *Jewish* Christians (of the same Set with those that went to *Antioch*) objected, and maintained the ab-

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solute

\* This is that Journey of St. Paul to Jerusalem, which he mentions, Gal. ii. 1. being just about fourteen Years after his first Conversion. See Bishop PEARSON, An. Paul. p. 2, 9. and Dr. Whitby upon Gal. ii. 1.

† Ver. 4. Ἀποδοχῆσαι ὑπὸ τῆς ἐκκλησίας — Were received of the Church, &c. — seems a very dry Translation of a Phrase, which properly signifies to receive with Approbation and Applause; and by a small and usual Transposition in this Place, gives that Sense as most agreeable to the Context. For 'twas against this Approbation of the Apostles, that certain of the Set of the Pharisees rose up, in the next Verse.

A. D. 50, cumcise them, and to  
51. command them to  
keep the law of Moser.

6. And the apostles and elders came together for to consider of this matter.

7. And when there had been much disputing, Peter rose up and said unto them; Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

\* Matth.  
xvi. 18,  
19;

8. And God which knoweth the hearts, bare them witness, giving them the holy Ghost, even as he did unto us:

9. And put no difference between us and them, purifying their hearts by faith.

into all the Privileges of the Christian Religion, without *Circumcision*, as he did us that had been circumcised.

10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? \*

solute Necessity of the whole *Jewish* Law along with the Christian Religion, in order to Salvation.

6. Upon which the Apostles and Elders resolved to consider the Case, and determine it in a full Assembly.

7. In which, after much Dispute on both Sides, *Peter* stood up, and thus stated and expostulated the Case. You all know, and allow (said he) that Christ, in his Life-time, gave me the Assurance \* that I should be the first Preacher of the Gospel to the *Gentile* World. And first of all to such *Gentiles* as these, who are *profelyted* to the *Jewish* Religion, and worship the true God.

8 & 9. And how fully he has made that Promise good, by expressly commanding me to convert *Cornelius* and his Friends; upon whom immediately at their Conversion, God was pleased to confer the same Gifts of his Spirit, as he did upon us at the Day of *Pentecost*; thereby demonstrating, he did as freely receive them

of the Christian Religion, without

10. What a Distrust therefore is it of the clear and plain Truth of God, and in what Manner do you *provoke* him, that you should presume to impose that as absolutely necessary to the Salvation

\* Ver. 10. *Why tempt ye God* — See Note on Ch. v. 9.

tion of these *Gentile* Christians, which he by the most evident Dispensation has declared not to be necessary? And all this out of an excessive Zeal for the ceremonial Parts of a Law, which by the vast Number, Cost, and Trouble of them, are at best but like a Yoke, and, in their own Nature, have no Tendency to procure inward Holiness of Life, or the perfect Pardon of Sin.

11. But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they.

11. Wherefore it is clear to us, That by a sincere Belief and Practice of the Gospel-Religion (without any Virtue of *Circumcision*) both *Jew* \* and *Gentile*, are to obtain Pardon and Salvation.

12. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

12. As soon as *Peter* had done, *Paul* and *Barnabas* stood up; and in further Confirmation of his Argument, gave the Assembly an Account, that God had bestowed the miraculous Gifts of the Holy Ghost upon those *Gentile* Converts they had made in their Travels, just as he had done in the Case of *Cornelius*; and thereby accepted them as compleat Christians, without the least Notice of any Obligation to the *Jewish* Law.

13. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14. Simeon hath declared how God at the first did visit the

13 & 14. And then *James* the Bishop of *Jerusalem*, gave the finishing Proof of what they had all three said, by desiring the Council to compare the present Facts with the Prophecies relating to the Conversion of the *Gentiles*.

Gentiles, to take out of them a people for his name.

H 4

15. And

\* Ver. 11. καὶ ὡς τῶν ἑθνῶν κηρύσσεται—We shall be saved even as they. The Word κηρύσσεται may relate, either to the *Gentiles*, as in the PARAPHRASE, or else to *Saul* and *Barnabas*; and then the Sense is, We are of the same Sentiment with *Paul* and *Barnabas*, That Salvation is to be had by the Gospel, not by the Law. But the first is the most natural Construction.

A. D. 50.

51.

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15. And to this agree the words of the prophets, as it is written,

16. After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up.

17. That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doth all these things.

18. Known unto God are all his works from the beginning of the world.

certainly * *determine* upon what Conditions they should enjoy it; and as in his gracious and free Acceptance of these late *Converts*, he has no Way declared *Circumcision*, and the Observance of the whole *Jewish Law*, to be one of those Conditions: 'Tis plain he intended they should be saved *only* by the sincere Profession of the Christian Religion. And therefore don't let us pretend to know the Mind of God better than he himself has declared it.

19. Wherefore my sentence is, that we trouble not them, which

15, 16 & 17. Particularly that of *Amos ix. 11, &c.* wherein God promised the great and happy Restoration of the Jewish Affairs under the Kingdom of David, i. e. The Religion of the Messiah, by calling and gathering in the Gentile World to them, and uniting them all into one People and one Church.

18. Now (said he) the same Spirit of God that promised and foretold this eminent Blessing to the Gentile Believers, did also
19. Wherefore upon these Reasons we ought to *determine*, That the Gentile Believers are not to be

* Ver. 18. Γνωστὰ τῷ θεῷ — Known unto God are all his Works — That this Expression cannot merely signify God's Foreknowledge, and Prediction of this gracious Event, is plain, because this Sense makes nothing towards St. James's Argument; nor was it denied by any. But the Word *γινώσκω* being of a large and extensive Import in the New Testament, if it be here rendered *designed* or *determined*, then it will give the Apostle's Argument full, viz. That God designed that Prophecy to be no otherwise accomplished, than as Peter had acted in the Case of *Cornelius*, &c.

which from among the Gentiles are turned to God. be thus troubled and discouraged in their Christian Profession, nor burdened with the Observation of the whole *Jewish* Law, by *Circumcision*.

A. D. 50.

51.

20. But that we write unto them, that they abstain from pollution of idols, and from fornication, and from things strangled, and from blood.

20. Only as the present State of the Church now stands, as composed of *Jews* and *profelyted Gentiles*, it is expedient we should still oblige these Converts to these *four* Things, as proper to keep them at a further Distance from

the idolatrous Worship they have renounced; and then, as being the most principal Points, the *Jewish* Zealots insist upon it in their Law, to keep them also from further Clamours and Objections, viz. To avoid the Use of every Thing they know to be any Way consecrated to a Heathen Deity, or dedicated to an Idol. And especially from Uncleaness, and unlawful Use of Women; (by which the Heathens had made themselves, and even their Worship, so infamous and abominable) and then as eating of the Blood of Animals, or the Flesh of any Creature that was killed with the Blood in it, were forbidden the *Jews* in so special a Manner, and as a solemn Token of their Distinction from all other People, they should abstain from both them likewise.

21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

21. And by this Method we shall best avoid the most principal Inconveniencies, which may be objected by the *Jewish* Christians against our *Determination*, in Favour of the *Gentile* Converts.

For though on one Side, the *Gentile* Converts be not obliged to the whole *Jewish* Law, yet will they not be left ignorant of the Writings of *Moses* and the Prophets, which are constantly read, as they used formerly to be, in the religious Assemblies they frequent. But on the other Side, these *Jewish* Christians would never endure to communicate with Men, that lived in the Practice of *these* Things that they hear every Sabbath so solemnly condemn'd in their sacred Scriptures,

22. All

A. D. 50, 22. Then pleased
 51. it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas: *namely*, Judas, surnamed Barsabas, and Silas, chief men among the brethren.

23. And wrote letters by them after this manner, The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

about, who have been formerly *profelyted* to the *Jewish* Religion, and Worship; tho' not fully made *Jews*, by *Circumcision*. [See Note on Chap. x. 2.] [And see Mr. Benson's *Hist. of the first Plant. Christ. Relig.* Vol. II. Chap. iii. Sect. 5 & 6.]

24. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25. It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas, and Paul:

26. Men

22. All the principal Members, and the whole Bulk of this Assembly, agreed to this Proposal; and accordingly it was resolved to send two principal Persons of the Council along with *Paul* and *Barnabas*, to carry their *Determination* to the *Gentile* Converts of *Antioch*, and the Parts thereabouts, *viz.* *Judas* or *Joses* (the Apostle in *Judas's* Room, *Acts* i.) and *Silas*.

23. Which Determination they expressed in a Letter to them, thus -----

' The Apostles, Elders, and
 ' People of the Church of *Jerusalem*, with all Health and Happiness to their Christian Brethren of the *Gentile* Part at *Antioch*, and the Provinces there-

24, 25, 26, 27, 28 & 29.
 ' Whereas we understand, That
 ' you have been troubled and
 ' perplexed about the Necessity
 ' of *Circumcision*, by some *Jewish*
 ' Christians that came from
 ' this Place, for that Purpose,
 ' (but without the least of our
 ' Knowledge or Consent.) We
 ' have therefore considered your
 ' Case in full Council; and have
 ' with the Direction and Assistance of the Holy Ghost, sent
 ' you our *Determination* of it by
 ' two of our own Members for
 ' your more absolute Satisfaction,
 ' along with the two very much
 ' esteemed

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas, and Silas, who shall also tell you the same things by mouth.

28. For it seemed good to the holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if you keep yourselves, ye shall do well. Fare ye well.

30. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.

31. Which when they had read, they rejoiced for the consolation.

32. And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed them.

additional Reasons that tended to confirm them in the Excellency and Sufficiency of the Gospel Profession.

33. And after they had tarried there a space, they were let go

‘esteemed and eminent Sufferers *A. D. 50,*
‘for the Gospel, *Barnabas* and *51.*
‘*Saul.*’ We have determined thus: ‘*That the Gifts and En-*
‘*dowments of the Holy Ghost con-*
‘*ferred upon you at your Conver-*
‘*sion, do demonstrate you are to be*
‘*saved without observing the whole*
‘*Jewish Law, or being circumcised.*
‘*But that however, to avoid all*
‘*Scandal to these Pharisaical Chris-*
‘*tians, it is fit for the present you*
‘*should refrain from these four*
‘*Things, viz. From all Things de-*
‘*dicated to Idols, from Fornication,*
‘*and Things strangled, and the*
‘*Blood of Animals.* (See ver. 20.)
‘*And by so doing, without any fur-*
‘*ther Observance of that Law, you*
‘*may depend upon your Salvation*
‘*by the Christian Religion. Fare*
‘*ye well.*

30 & 31. As soon as the Letter arrived and was read at Antioch in a full Assembly, the Gentile Converts were made very easy, and much rejoiced at so solemn a Determination in their Favour.

32. And besides what Satisfaction they received from the Council's Letter, Judas and Silas being two Persons of most extraordinary Abilities in understanding the Scriptures, gave them many

33 & 34. After they had thus successfully done their Message, Judas returned to the Apostles at Jeru-

A. D. 52. go in peace from the brethren unto the apostles.

34. Notwithstanding it pleased Silas to abide there still.

35. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36. And some days after, Paul said unto Barnabas, Let us go again, and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.

37. And Barnabas determined to take with them John, whose surname was Mark.

38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus:

40. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41. And he went through Syria and Cilicia, confirming the churches.

Jerusalem, but *Silas* had a Mind to stay at *Antioch*, perhaps to prevent any fresh Occasions of reviving the Dispute in the Absence of Paul and Barnabas.

35 & 36. Who though they continued some Time after this with the *Antiochian* Clergy, had yet determined soon to travel over those Churches in *Cyprus*, *Pisidia*, and *Pamphylia* in the lesser *Asia*, where they had formerly been, (*Chap. xiii.*) to see what State and Condition they were in.

37 & 38. In this Voyage *Barnabas* would have taken *Mark* with them (as they did before, *Chap. xiii.*) but *Paul* would by no Means consent to take a Person that had deserted them in their former Travels. (*Chap. xiii. 13.*)

39. In which they so far disagreed, as to resolve to part and go into different Places, *Barnabas* and *Mark* into *Cyprus*, and *Paul* and *Silas* into *Syria* and *Cilicia*.

40 & 41. And having the solemn Prayers of the *Antiochian* Church for their good Success, they went through the several Countries forementioned (*Ver. 36.*) confirming the Christians in their Profession.

CHAP,



CHAP. XVI.

THE CONTENTS.

Paul and Silas at Derbe and Lystra. Paul circumciseth Timothy; and why. They deliver to all the Converts the Decree about Circumcision. They go to Philippi in Macedonia. Lydia converted. A Damsel cured of an evil Spirit. A Clamour raised upon it. The two Apostles scourged, and imprisoned by the Roman Officers. An Earthquake frees them from their Chains. The Tylor and his Family converted. The two Apostles are dismissed, and leave the Town.

1. **THEN** he came to Derbe and Lystra: and behold, a certain disciple was there, named Timothy, the son of a certain woman which was a Jewess, and believed; but his father was a Greek:

1 & 2. **FROM** Cilicia, Paul A. D. 53. and Silas went to Derbe * and Lystra; in the latter * See Ch. of which Places there was a young Christian Convert, of eminent Virtue and Qualifications, a *Jew* by the Mother's Side, but not circumcised, because his Father was a *Gentile*.

2. Which was well reported of by the brethren that were at Lystra and Iconium.

3. Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

3. Paul knowing the excellent Temper and Accomplishments of this Person, intended to ordain him into the Ministry, and take him along with him in his Travels. But because he knew the *Jews* (to whom he was to preach) would never endure a Person (that was reckoned a *Jew* by being born of a *Jewish* Woman) to be a Teacher while he was uncircumcised; in Compliance therefore with their Prejudice, he caused Timothy to be circumcised, and then ordained him.

4. As

A. D. 53. 4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

for asserting their Christian Liberty.

5. And so were the churches established in the faith, and increased in number daily.

Members; especially the *Gentile* Part received great Comfort and Satisfaction, by finding themselves freed from the main Burden of the *Jewish* Law.

6. Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia,

7. After they were come to Mysia, they assayed to go into Bithynia: but the spirit suffered them not.

8. And they passing by Mysia, came down to Troas.

9. And a vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision, immediately we endeavoured

4. As they went through the several Towns of those, and the neighbouring Provinces, they gave every Church a Copy of the Apostles Decree, concerning the little Obligation the *Gentile* Converts were under to the *Jewish* Law; (*Chap.* xv. 28, 29.) and

5. And by this second Visit of *Paul*, these Churches were much confirmed in their Profession, and increased in the Number of their

6 & 7: Having thus visited all the several Parts in which *Paul* had formerly been, their Design was to proceed to the other Provinces of the lesser *Asia*, viz. *Phrygia*, and *Galatia*, *Mysia*, and *Bithynia*; but they were directed by the Suggestion of the Holy Ghost, not to attempt the preaching of the Gospel for the present in those Places.

8 & 9. So that they only passed through them, and arrived at *Troas*, where *Paul* had a Vision, in which a Man of *Macedonia* came to him, and in a Posture of great Earnestness and Concern, begg'd of him to come over thither, and assist the People of that great Province in the Way of Salvation, by preaching the Gospel to them.

10. The Particulars of this Vision were so clear, and the Impressions so strong, that he had no

deavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

no sooner acquainted us * of his Company with it, but we agreed with him in concluding it to be a Notice from God, to go and preach there; and accordingly made the best of our Way thither;

11. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

11 & 12. Going from Troas directly to Samothracia; the next Day to Neapolis, and so to Philippi, the first City of Macedonia, (on that Side) and Head of a Roman Colony or Plantation, and stayed there some considerable Time.

12. And from thence to Philippi, which is the chief † city of that part of Macedonia, and a colony: and we were

in that city abiding certain days.

13. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither.

13. In this City the Jews were allowed a Place of publick Worship in the Out-skirts of the Town; to which we first resorted upon the Sabbath-day to preach, the major Part of the Assembly being Women.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the Things which were spoken of Paul.

14. Among which there was one Lydia a Jewish Proselyte, a Woman whose sincere and religious Disposition made her so attentive to, and so thoroughly to consider Paul's Arguments, as to be converted by them.

15. And

* This Passage makes it plain that St. Luke, the Writer of this History, was St. Paul's Fellow-Traveller, and so wrote what he knew and saw himself.

† Ver. 12. *The chief City of that Part of Macedonia*—*ἡ πρώτη τῆς μετέωρης*. Not the Chief, but the first that you come at, on that Part or Division of Macedonia. See Mr. Petre's Synop. to Philip.

A. D 53.

15. And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16. And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by sooth-saying :

17. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

Christ's Religion.

18. And this did she many days. But Paul being grieved, turned, and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour.

19. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew

15. And after she and her whole Family were fully instructed and baptized into the Christian Religion, she intreated us, upon all the Confidence we had of her Sincerity, to lodge at her House, and would not be denied in her Request.

16. As we went every Sabbath to this *Jewish Assembly*, there followed us a young Woman, that by the Help of a wicked Spirit, was wont to amuse the People by telling Fortunes, and was kept or hired by several People to get Money that Way.

17. She came after us every Day, proclaiming us to be the Messengers of the supreme and true God, and our Doctrine to be the true Way of Happiness and Salvation. *God thus constraining even the wicked Spirits to bear Testimony to the Truth of*

18. But *Paul*, to give the People a higher Evidence to this divine Truth than what came from an evil Spirit, and out of Compassion to see them thus deluded, commanded the evil Spirit, in the Name of JESUS, to leave the Woman, and she was dispossessed immediately.

19. The People that employed her, were so far from being converted by this Miracle, that enraged at the Loss of their gainful Trade, they seized upon *Paul* and

drew *them* into the market-place, unto the rulers,

and *Silas*, and carried them before the Magistrates.

A. D. 53.

20. And brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our city :

21. And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22. And the multitude rose up together against them : and the magistrates rent off their clothes, and commanded to beat *them*.

them to be severely whipp'd.

23. And when they had laid many stripes upon them, they cast *them* into prison, charging the jaylor to keep them safely.

24. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. And at midnight Paul and *Silas* prayed, and sang praises unto God : and the prisoners heard them.

cheerful and audible a Voice, that the rest of the Prisoners could hear them :

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every ones bands were loosed.

20 & 21. And sending for the Roman Officers into Court, they accused him of spreading and propagating a new Religion in Opposition to the Roman Laws, and to seditious Purposes.

22. Upon which the common People set up an universal Clamour against them ; and the Officers (using the Rigour of the Law) ordered their Clothes to be torn from their Backs, and

23 & 24. And then to be imprison'd, with a particular Charge to the Jaylor, who thereupon shut them into the Dungeon, and put Shackles upon their Legs.

25. The two Apostles, under all the Pain of their Stripes, and in that doleful Confinement, yet spent the Night in Prayers, and singing Praises to God, with so

26. When about Midnight, the whole Prison was shaken by a miraculous Earthquake, the Doors of every Apartment flew open, and all the Prisoners Chains fell off of their own Accord.

A. D. 53.

27. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled:

28. But Paul cried with a loud voice, saying, Do thy self no harm, for we are all here.

29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30. And brought them out, and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. And they spake unto him the word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed *their* stripes, and was baptized, he and all his straightway.

34. And when he had brought them in to his house, he set meat before them, and

27. The Jaylor waking at this dreadful Motion, and finding all open, concluded his Prisoners were gone, and dreading the Punishment he was liable to, attempted to kill himself:

28. But just as he was going to do it, *Paul* called out to him, and bad him fear nothing, for that all his Charge was safe, and not a Man gone.

29 & 30. At which the Man came to them, and understanding how the Matter was, threw himself at their Feet, acknowledging this Miracle to be an Evidence of their divine Commission, and begged of them to instruct him in the Way of true Religion, in order to Salvation.

31 & 32. The Apostles told him, The only Condition of Man's Salvation, was a sincere Belief and Profession of the Religion of *Jesus Christ*; and then instructed him, and his Family in the particular History and Doctrines of it.

33 & 34. The Man then took them into his House, washed and dress'd their Stripes, gave them Meat; and upon their solemn Profession of the Christian Faith, he and all his Family received Baptism, with great Joy and Thankfulness to GOD.

35. And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36. And the keeper of the prison told this saying to Paul; The magistrates have sent to let you go: now therefore depart, and go in peace.

37. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38. And the sergeants told these words unto the magistrates; and they feared when they heard that they were Romans.

39. And they came and besought them, and brought them out, and desired them to depart out of the city.

40. And they went out of the prison, and entered into the house of Lydia, and when they had seen the brethren, they comforted them, and departed.

Profession, they took

35. Next Morning the *Roman* A. D. 53. Officers hearing what had passed in the Prison, were so startled at it, that they sent to have the two Apostles dismiss'd.

36 & 37. The Jaylor acquainted them with this Message with great Satisfaction: But *Paul* sent the Officers word, That he was a *Roman* Freeman, and that as they had ordered him to be whipp'd, contrary to the *Roman* Privilege, and that in so open and disgraceful a Manner, they ought to come themselves, and in as publick a Manner discharge him, and clear his Innocence.

38 & 39. This Message put them into a much greater Concern, the Law being very severe against doing any Dishonour to a *Roman* Citizen; insomuch that they came to him, gave him good Words, and desired him to be gone.

and desired them to depart out of the

40. The two Apostles, satisfied with this small Recompence, left the Prison, and went to their Lodgings; whither having sent for the several Converts they had made, and given them all proper Exhortations to persevere in their Leave and left the Town.



C H A P. XVII.

The CONTENTS.

Paul preaches to the Jews at Thessalonica, proving JESUS to be the Messiah: Is insulted by the unbelieving Part of them, and accused to the Roman Magistrates as raising a Sedition against Cæsar. The Apostles retire to Berea. The generous Temper of that People. The Jews of Thessalonica pursue them, and drive them from thence. Paul at Athens. His Discourse to the Philosophers. The Success of it.

A. D. 54.

NOW when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

the Jews especially were very numerous, and had a Synagogue allowed them.

2. And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

before them the Characters and Descriptions of their Messiah out of the propheticall Writings.

3. Opening and alledging that Christ must needs have suffered, and risen again from the dead: and that this Jesus whom I preach unto you, is Christ.


Resurrection; and then demonstrated all those propheticall

1. **F**ROM Philippi they went through Amphipolis and Apollonia, and so directly to Thessalonica, the Metropolis of the Province of Macedonia, a large and populous City, frequented by People of several Countries; where

2. And Paul, according to his constant Method of preaching the Gospel, first to the Jews wherever he found them, repaired to this Synagogue, where for three Sabbath-days together, he laid be-

3. From which he clearly proved, That Christ was not to be a temporal Prince, nor a Deliverer of Israel by worldly Conquests, but the Saviour and Redeemer of Mankind, by dying and suffering for their Sins, and to triumph over their spiritual Enemies by his

tical

tical Characters to be exactly fulfilled in JESUS A. D. 54. CHRIST, whose Doctrine and Religion he was  preaching.

4. And some of them believed, and consoled with Paul and Silas : and of the devout Greeks a great multitude, and of the chief women not a few.

4. His Discourse carried that Evidence of Truth in it, that several of the original *Jews*, abundance of the *Greek* Profelytes, and a good Number of their Women of Distinction, believed and were converted.

5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

5. But the unbelieving *Jews* enraged at this Success of his Doctrine, got the Rabble of the Town together, and in a tumultuous Manner, beset the House where the Apostles lodged, intending to drag them out, and expose them to the Fury of the Multitude.

6. And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down, are come hither also.

6. But the Apostles having upon Notice given, retired into some other Place, they took *Jason* the Master of the House, and some Christian Converts that were with him, and carried them to the *Roman* Magistrates, clamouring against the Apostles, as Men that disturbed the publick Peace

by seditious Doctrine, as they had done in several Provinces before ; and accused *Jason* for entertaining them.

7. Whom Jason hath received : and these all do contrary to the decrees of Cæsar, saying, That there is another king, *one* Jesus.

7. And the more highly to incense the Magistrates against them, they maliciously, and contrary to all Truth, deposed, That they preached up JESUS for a King against Cæsar's Right and Title.

A. D. 54.

8. And they troubled the people, and the rulers of the city, when they heard these things.

9. And when they had taken security of Jason, and of the other, they let them go.

be called upon again; and to behave peaceably for the future.

10. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews.

11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Search after the true Sense of them, finding his Doctrine to be true, embraced it with all Readiness and Alacrity.

12. Therefore many of them believed: also of honourable women which were Greeks, and of men not a few.

13. But when the Jews of Thessalonica had knowledge that the word of God was preached

8 & 9. This put the Magistrates into a great Concern, inasmuch that though they examined Jason and the Christian Converts with him, and could pick out nothing from them that looked like Sedition; yet they would not dismiss them without good Security, to appear and answer to the Charge, if they should

10. In the mean Time the Christians had conveyed away the two Apostles to Berea, a Town a few Miles distant, where they immediately went and preached in the Jewish Synagogue.

11. The Jews of which Place proved of a much more gentle and manly Disposition than those of Thessalonica; for as often as Paul had preached to them, abundance of them took the Pains to compare what he had said with the Scripture-Prophecies, and upon a careful and impartial

12. Inasmuch that a very considerable Number of Jews and Profelytes of both Sexes, and of good Quality, were converted.

13. But the infidel and incurable Jews of Thessalonica, no sooner heard that Paul was preaching at Berea, but they pursued him thither,

preached of Paul at Bersea, they came thither also, and stirred up the people. thither, and by their wonted Arts of Calumny and Defamation, raised the Rabble against them. *A. D. 54.*

14. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15. And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

16. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

much Learning was professed, and to which all Countries resorted for liberal Education, so wholly given up to Idolatry and superstitious Worship.

17. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18. Then certain Philosophers of the Epicureans, and of the Stoicks, encountered him: and some said, What will this babler say? other some,

14 & 15. Upon which Paul, knowing the implacable and desperate Temper of those Jews, got off, and made as if he intended to take Shipping; but the better to avoid their Pursuit, went down by Land to Athens, leaving Silas and Timothy behind, with Orders to follow him thither as soon as they could.

16. While Paul was expecting them at Athens, and making Observations upon the Religion and Manners of that People, he was filled with a most passionate Concern, to find a Place where so

17. So that before they could come to him, he preached alone, not only to the Jews and Proselytes in their Synagogues, but even in the open Market-Place to the Gentile Athenians.

18. He had not done so long, before he was attacked by some philosophical Professors of the Epicurean and Stoical Sects. The first of which (believing nothing of the Creation of the World, I 4 divine

A. D. 54.

some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

divine Providence, or a future State) despised him as an empty and ridiculous Babler. But the other (who held the Universe to be GOD, and had some, tho' absurd Notions of Rewards and Punishments) looked upon him as an Inventor of some new Deity, and new religious Maxims, by what they heard him say of *Jesus*, and his *Resurrection*; and so had a Mind to hear particularly what they were, and how he could prove them.

19. And they took him; and brought him unto Areopagus, saying, May we know what this new doctrine whereof thou speakest, is?

20. For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21. (For all the Athenians and strangers which were there, spent their time in nothing else but either to tell or hear some new thing.)

the most addicted to

22. Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

voted their City was

19 & 20. Accordingly they brought *Paul* into their great Court (called *Areopagus* or *Mars-Hill*) where both their civil and religious Controversies were wont to be determined; and there, in a great Assembly of Philosophers, desired him to declare what his Doctrine was, that seemed to them so new and unaccountable.

21. Now these Philosophers did not bring *Paul* to this great Council, so much in the Nature of a Criminal, as out of mere Curiosity to hear some new Notions to employ their Speculations upon; a Temper the *Athenians* are of all People living.

22. In this famous Court then *Paul* stood up; and the better to gain a patient Hearing from them, introduced his Discourse with his Acknowledgment and Observation, How zealously devoted their City was to superstitious Worship, * as it plainly

* Ver. 22. *Ἀστρολογικῶς* — Too superstitious, i. e. affected by a weak and ignorant Fear, exciting them to the Worship

plainly appeared from the great Number and Variety *A. D. 54.* of their Images and Altars erected to every Deity they knew or heard of.

23. For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

23. Now (says he) among the many of these Monuments of your religious Devotion, I took particular Notice of one Altar, as being dedicated by an Inscription, *TO THE UNKNOWN GOD:* Which as it bespeaks in you a peculiar Degree of ignorant Piety, extending itself to the Honour

of all Sorts of Deities, or *Dæmons*, even to those you may or may not know; so must it be allowed a fair Acknowledgment, that there may be a *true God*, whose Existence, Perfection, and Worship, you may be ignorant of, but are desirous to adore, as soon as ever you are informed of Him. And this is *HE* whom I am commissioned to declare to you, as the only proper Object of your Adoration, Worship, and Happiness.

24. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

24. Namely, The one only infinite and all-perfect Being, the Creator and Governor of all the World; who, by the Immensity of his divine Nature, being equally present in all Places, it cannot but be a high Disparagement to it, to conceive his Presence and Blessings shut up and confined to a narrow Temple or Image, the Workmanship of so finite a Creature as Man.

25. Neither is worshipped with mens hands, as though he needed any thing; seeing he giveth to all life, and breath, and all things.

25. Nor can you rationally think this all-sufficient Being to be pleased and delighted with the Offerings, Sacrifices, or any other external Services of Mankind, as if he either wanted, or received

Worship of numerous and uncertain *Dæmons*. The Sense of this Word given by Mr. *Mead* is very elegant and emphatical. "You imagine, says St. *Paul*, that I am preaching up "some *new Deity*, some strange *Dæmon*. No; I find you "have *Deity*, and *Dæmons* enough, and too many, already."

A. D. 54. received any Addition to his Happiness by them. For how can he be any Way better'd by us, who live by his Power, and enjoy every Thing we have from his Goodness?

26. And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. *

ward ordering and disposing the several Changes, Periods, and Revolutions of Nations. *

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

of our Being, and the Fountain of all our Blessings; acknowledge and adore him, suitably to the Excellence and Benignity of his divine Nature; which though it could not very easily be duly performed by the Generality of Mankind, amidst the Darkness and Depravity into which they have so long and wilfully sunk themselves; yet is, in itself, a Duty most naturally arising from the Use of our own Reason and Faculties;

26. By him was Mankind created, being all the Offspring of *Adam* the first Parent, whose Posterity by Degrees were dispersed into the whole Earth, and peopled the several Countries of it; Providence having assigned to each People their particular Country and Climate; and then after-

27. Now the wise End for which God thus created, and by his merciful Providence thus governs and preserves Mankind, is, That we should look up to and duly consider him, as the Author

of our Being, and the Fountain of all our Blessings; acknowledge and adore him, suitably to the Excellence and Benignity of his divine Nature; which though it could not very easily be duly performed by the Generality of Mankind, amidst the Darkness and Depravity into which they have so long and wilfully sunk themselves; yet is, in itself, a Duty most naturally arising from the Use of our own Reason and Faculties;

28. The

* *Ver. 26.* By supposing a very easy Transposition in this Verse, I take the true Construction to be this, *Ἐποίησεν τῶν ἁνθρώπων τὸ πρόσωπον τῆς γῆς, καὶ τὰς ὁρίδας τῆς κατοικίας αὐτῶν ὁρίσας περὶ λαγμίους καίους.* " And hath made all Men for to dwell on " all the Face of the Earth, and the Borders of their Habitation, having (before) ordered the (proper) Seasons (either " of the Year for each of them) or else *περὶ λαγμίους*, The " determined *Periods* of Nations," as the Word is used, *Luke xxi. 24.* and is much the best Sense of this Place.

28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

your own Poets, was sensible, when he says,

We are His Offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art, and mans device.

infinitely perfect Spirit in the Vileness of human Shape, or worship him under the Likeness of any material Image whatsoever, or ever so exactly graven, or finely adorned by human Art? Creatures that are the Offspring of God, ought to know and think better of him.

30. And the times of this ignorance God winked at, but now commandeth all men every where to repent.

this ignorant and false Way of Worship, sending them no Prophets to instruct them, as he did the Jews. But now, that he intends, in great Mercy and Compassion, to vouchsafe to them all the free Offers of Pardon, and a full Discovery of his divine Will; he justly expects they should all repent of their former Follies, reform their Lives, and worship him in a true and acceptable Manner.

28. The regular and wondrous Order of every Thing about us, nay our own Existence, with all the Blessings and Comforts that surround us, plainly showing him to us as a Creator and Benefactor; of which *Aratus*, one of

A. D. 54.

29. Now, in what *Sense* is Man the Offspring of God? or how do we resemble him? Not in our *Bodies*, and outward Shape, surely, but in our *Minds*, in our spiritual and rational Faculties; and therefore how impious and vain must it be for us to represent the

30. God indeed, in just Judgment upon the wilful and vicious Corruptions of Mankind, has, for many Ages, permitted * the greatest Part of them to continue in

31. And

* Ver. 30. *ὧς ὥστε ὁ Θεὸς* — God winked at — God overlooked, or neglected them. See Rom. i. 20, &c. to the End. Or *ὧς ὥστε* may be very rightly rendered *winked at*, and so express the divine *Mercy* also, in not so severely *observing*, and immediately *punishing* their wilful Ignorance as it deserved.

A. D. 54. 31. Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

ward or Punishment to every Man according to his Works.

* See Ver. 18.
32. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33. So Paul departed from among them.

34. Howbeit certain men clave unto him and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

of some Distinction,)

31. And it infinitely concerns them so to do: For as God has now given them his only Son *Jesus Christ*, to be their Saviour and Redeemer, and has demonstrated the Truth of his Commission by raising him from the Dead; so has he appointed the same *Jesus* to be the Judge of all the World, and, at the great Day of Accounts, to give eternal Reward or Punishment to every Man according to his Works.

32. As soon as ever *Paul* had mentioned *Jesus* his *Resurrection*, the *Epicureans* laughed* and hooted at him; but the *Stoicks*, who had some Notions of a future Recompence, told him they would hear him further upon that Argument.

33 & 34. So *Paul* went out of Court, not without some good Effect of his Discourse. For tho' the Generality of these Philosophers, were either too notoriously atheistical, or too proud of their own Learning, to change their Sentiments, yet it convinced one who was a Member of the great Council; a Woman, (probably of some Distinction,) and some others beside.





C H A P. XVIII.

The CONTENTS.

Paul at Corinth. *Preacheth to the Jews. Their Obstinacy and Malice causes him to leave them, and preach to the Gentile Corinthians. Converts many. Christ, in a Vision, encourageth his Endeavours. The Jews make a Riot against him. Gallio suppresses them. Sosthenes beaten. Paul goes thro' Ephesus. Preacheth there. An Account of Apollos. Paul returns to Jerusalem.*

1. **A**FTER these things, Paul departed from Athens, and came to Corinth, and went to *Corinth*, another large and populous City of *Achaia* or *Greece*, famous both for Trade* and Learning.
1. **P**AUL therefore expecting no further Effects of his Doctrine upon the Philosophers at *Athens*, soon left that Place, and
2. And found a certain Jew named *Aquila*, born in *Pontus*, lately come from *Italy*, with his wife *Priscilla* (because that *Claudius* had commanded all Jews to depart from *Rome*) and came unto them.
2. Where he happen'd upon a Jew and his Wife, lately come from *Italy*, from whence the Emperor *Claudius* had by an Edict banish'd all the Jews, to show his Resentment at some seditious Practices some of them had been guilty of. †
3. And because he was of the same craft, he abode with them, and wrought (for by occupation they were tent-makers.)
3. And because he was now converted to the *Christian* Faith, and of the same Trade that *Paul* was brought up to (*viz.* That of making Soldiers Tents) he lodged at his House, and wrought along with him. That so by earning his own Livelihood, and being independent upon those he preached to, he might

* See 1 Cor. iv. 9, 10.

† But in what Province is not certain, though most probably in *Judea*.

A. D. 54. might silence the Pretence of some malicious *Jews*, that he preached for Gain and Advantage. (See 1 Cor. ix.)

4. And he reasoned in the synagogue every sabbath, and persuaded the Jews, and the Greeks.

little Purpose upon the Generality of so obdurate and prejudiced a People.

5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ.

the clear Proofs, and undeniable Evidences from their own Prophecies, That JESUS was the true *Messiah*.

6. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.

and so shook his Garment at them, as a Token of his renouncing all

4. For in this, as in other Places, he applied himself to those of *that* Nation first, preaching every Sabbath in some or other of their Synagogues, but to very the Generality of so obdurate and

5. But however, as soon as *Silas* and *Timotheus* came to him from *Berea* (where he left them, *Chap.* xvii. 15, 16.) he renewed his Endeavours with a most passionate Concern at their Ingratitude and Infidelity, laying before them all the clear Proofs, and undeniable Evidences from their own Prophecies, That JESUS was the true *Messiah*.

6. Till at last they flew into such an abusive and outrageous Carriage toward him, that he told them he had done his Duty, that their Destruction was from themselves; and that since no Good was to be done upon them, he would now preach to the *Gentile Corinthians* (*viz.* to the *idolatrous* as well as the *profelyte Gentiles*;) and so shook his Garment at them, as a Token of his renouncing all further Conversation with them.

7. And he departed thence, and entred into a certain mans house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8. And Crispus the chief ruler of the sy-

7 & 8. Leaving their Synagogues therefore, he preached for the future in the House of a certain *Jewish* uncircumcis'd Profelyte; where he converted the President of a Synagogue, with his whole Family, and abundance of the *Corinthian Gentiles*, who all received Baptism.

nagogue,

nagogue, believed on the Lord, with all his house: and many of the Corinthians hearing, believed, and were baptized. *A. D. 54.*

9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10. For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

Jews against him should be ineffectual.

11. And he continued there a year and six months, teaching the word of God among them.

12. And when Gallio was the deputy of Achaia, the *Jews* made insurrection with one accord against Paul, and brought him to the judgment-seat.

13. Saying, This fellow persuadeth men to worship God contrary to the law.

14. And when Paul was now about to open his mouth, Gallio said unto the *Jews*, If it were a matter of wrong, or wicked lewdness, O ye *Jews*, reason would that I should bear with you.

15. But if it be a question of words and names, and of your law,

9 & 10. And for his Encouragement under the malicious Treatment he had, and was still like to find from the *Jews*, (especially now that he was preaching the Kingdom of the *Messiah* to the *Gentiles*) Christ appeared to him in a Vision by Night, and gave him Assurance of very great Success in his Ministry there among the *Gentile* Part of the City; and that all Attempts of the

11. Whereupon he continued his Ministry there a Year and a half together.

12 & 13. During which Time, the *Jews*, in a riotous and tumultuous Manner seized upon Paul, and, upon a Court-Day, brought him before Gallio the Roman Præfect, and accused him of Blasphemy against their Religion.

14, 15 & 16. But as he was going to defend himself against this malicious Charge, the Præfect prevented and saved him that Trouble, by telling the *Jews*, if they could accuse the Man of any Thing that amounted to a Breach of common Right, or a Disturbance of the publick Peace, he would take Cognizance of it, according to the Duty of his Place; but

A. D. 55. law, look ye to it: but to trouble him and the Court with Disputes who were the *Messiah*, or what was agreeable or contrary to their *Jewish Law*, was impertinent in them, and none of his Business to determine; and so ordered them, with some *Resentment*, to be turned out of Court.

16. And he drove them from the judgment-seat.

17. Then all the * Greeks took *Sosthenes* the chief ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of those things.

17. Whereupon the common People, either to shew their zealous Respect to the Governor, or else to provoke him to interpose in this Affair, routed the *Jews*, and gave *Sosthenes*, a *President* of one of their chief Synagogues, and the principal Clamourer against *Paul*, some Blows in open Court; and though this was an illegal Proceeding, yet *Gallio* being under a *Resentment* against the *Jews*, and taking it to be done out of no *Disrespect* to himself, took no Notice of it, and let it pass.

18. And *Paul* after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him *Priscilla* and *Aquila*: having shorn his head in *Cenchrea*: for he had a vow.

18. *Paul* continued at *Corinth* some Time after this, and then took Shipping for *Syria* along with *Priscilla* and *Aquila*, who being under a religious Vow (called the Vow of the *Nazarite*) had his his Head shorn at *Cenchrea*, the Vow being then expired. (See *Numb. vi.*)

19. And he came to Ephesus, and left them there: but he himself entred into the

19, 20 & 21. In this Voyage, *Paul* took *Ephesus* in his Way, and preached to the *Jews* there in their Synagogue; then left *Aquila*

* Ver. 17. *The Greeks took Sosthenes, &c.*—Note, Some good Manuscripts, the *Copt. and Vul. Versions* leave out *Ἰουδαῖοι* (the *Greeks*;) and one MS. read *Ἰουδαῖοι* (the *Jews*.) If it were the *Jews* that beat *Sosthenes*, we may then suppose him to be now a *Christian*, or Favourer of the *Christians*; as some learned Men have thought. Let the Reader judge.

the synagogues, and reasoned with the Jews.

20. When they desired him to tarry longer time with them, he consented not,

21. But bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem; but I will return again unto you, if God will. And he

ailed from Ephesus. *quila* and his Wife there, with a Promise to return to them again after he had been at the Passover-Feast at Jerusalem, whither it was very proper for him to go at that Solemnity, both to visit, and consult with the Apostles and Heads of that principal Church, and to prevent the Suspicions and Prejudices the Jews might take at his Absence from so great a Festival. *A. D. 55.*

22. And when he had landed at Caesarea, and gone up and saluted the church, he went down to Antioch.

Time with the Apostles and Church-Governors, went to Antioch in Syria.

23. And after he had spent some time there, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

22. From Ephesus therefore he sailed directly, and landed at Caesarea in Galilee; thence up to Jerusalem, where having kept this Passover, and conferred some

23. After some Time spent among the Christians of which Church, he passed through Galatia and Phrygia, all along as he went, exhorting the Christian Converts to Patience and Constancy in their Profession.

24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25. This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

24 & 25. About this Time, there arrived at Ephesus a Jew named Apollos, that was one of John Baptist's Disciples, a Person of great Eloquence and Learning in the Jewish Scriptures, who knew as much of the Christian Religion as could be known from John Baptist's Doctrine, and the Ends of his Baptism, viz. The Duty of Repentance, upon a full Belief and Expectation, that the Time of the Messiah was now come, to save and redeem Mankind, upon the Terms of sincere Obedience and Reformation of Life. *A. D. 56.*

mation of Life.

A. D. 56.

26. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

by the particular Instructions of *Aquila* and *Priscilla*.

27. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.

ing and confirming such as did believe, and in converting others.

28. For he mightily convinced the Jews, and that publickly, shewing by the scriptures, that Jesus was Christ.

of the World.

26. Accordingly as soon as he was come thither, he preached this Doctrine in the *Jewish Synagogue*, with a mighty Strength of Argument and Eloquence. Which noble Endowments of his, were soon ripened into a full and perfect Understanding of the Life and Religion of JESUS CHRIST,

27. After which compleat Conversion to the Christian Faith, having a Desire to go and propagate it in the Province of *Achaia* or *Greece*, the *Ephesian Church* gave him Letters of Recommendation to the Christians there; and he did very eminent Service in those Places, both in establishing

28. Especially the *Jews*, in whose Assemblies he demonstrated with wonderful Clearness and Conviction, from the prophetic Writings, That JESUS must be the true *Messiah*, the Saviour



C H A P. XIX.

The CONTENTS.

Paul returns to Ephesus. Baptizeth several of John Baptist's Disciples, and confers the Holy Ghost on them. He preacheth in the Jewish Synagogues; but is forced to leave them under their Obstinacy. Preaches in the School of Tyrannus; works special Miracles. Of the Jews Exorcists; some of them converted, and burn their magical Books. A Tumult raised against Paul by Demetrius the Shrine-maker. The Town-Clerk makes a Speech, and appeaseth it.

A. D. 57.

1. AND it came to pass, that while

1. BEFORE *Apollos* was returned from *Achaia* (See Chap.

while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples,

would do. (Chap. xviii. 21.)

Chap. xviii. 27.) Paul was returned from Jerusalem, and coming by Phrygia and Galatia (the upper Coasts of Asia the less) was got to Ephesus, as he had promised Aquila and Priscilla he

A. D. 57.

2. He said unto them, Have ye received the holy Ghost since ye believed? and they said unto him, We have not so much as heard whether there be any holy Ghost.*

2. There he found twelve Persons that had been Disciples of John the Baptist, and who believed Jesus to be the true Messiah, but had very probably left Jerusalem before the Day of Pentecost, and living in some remote Parts where the Gospel had not yet been preached, had never yet heard of the miraculous Effusion of the Holy Ghost upon the Christian Church; as they told Paul, when he demanded whether any of them had received that Blessing or no.

3. And he said unto them, Unto what then were ye baptized? and they said, Unto Johns baptism.

3. At which Answer, he asked them what Baptism they had, and what the Substance of their Profession was? They reply'd, That John's Baptism and Doctrine was all they had yet attained to.

4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

4. Whereupon Paul gave them fully to understand, That the Profession of John Baptist was only preparatory to the Christian Religion, engaging Men to Faith in a Messiah, that was shortly to appear, and to such a Reformation of Life as would qualify them for the Blessings he was to bring

K 2

with

* Ver. 2. *We have not so much as heard, &c.* Strange! That Disciples of John Baptist, and Believers in Christ, should never have heard of the Holy Spirit! But the Words have a plain Reference to the miraculous Gifts of the Holy Ghost. And the Meaning is not, *Whether there be any Holy Ghost, at all;* but whether there be as yet given any spiritual Gifts to Believers in Christ. Compare John vii 39.

A. D. 57. with him. But whereas they believed that CHRIST was now actually come, it was needful they should be baptized into *his* Name, and so receive a Title to the peculiar Privileges of his Religion! One of which was, an extraordinary Endowment of the *Holy Ghost*, on several Persons in every Church, now in the first Propagation of the Gospel.

5. When they heard this, they were baptized in the name of the Lord Jesus.*

6. And when Paul had laid his hands upon them, the holy Ghost came on them, and they spake with tongues, and prophesied.

7. And all the men were about twelve.

8. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he de-

5, 6 & 7. The Men thus fully instructed, were accordingly baptized into the *Christian* Religion; after which, *Paul* by solemn Imposition of Hands, conferred upon the whole Twelve the miraculous Powers of speaking diverse Languages, and of understanding the Scripture Prophecies, to qualify them to propagate and preach the Gospel.

8. *Paul* then went every Sabbath for three Months together, into the *Jewish* Synagogues at *Ephesus*, endeavouring with the utmost Arguments and Persuasions, to convert them to the *Christian* Faith.

9. But finding many of them against all Reason and Evidence, so obstinate and malicious, as not only to reject this holy Religion, but to rail at, and openly revile it;

* Ver. 5. *When they heard this, they were baptized in the Name of the Lord Jesus.* Note, This Verse is understood, by *Drusus*, *Beza*, and others, to be, not the Words of *Luke* the *Historian*, but a Continuation of the Speech of *St. Paul* — thus — *When they* (the People in Ver. 4.) *heard this* (i. e. this Saying of *John Baptist*, *ibid.*) *they* (by being baptized by *John's* Baptism) *were really baptized in the Name, and into the Religion of the Lord Jesus* — And so were these *twelve* here, and had no Occasion to be re-baptized.

departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

it; he left their Synagogue, and drew the Christian Converts from assembling any longer there, and for the future preached in the School of one *Tyrannus*. A. D. 57.

10. And this continued by the space of two years; so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

10. And continued so to do for two Years together, with so good Success, that the *Jews* and Proselytes of almost all the Countries of the lesser or *Proconsular Asia*, that resorted to *Ephesus*, had the Opportunity of being taught

the Christian Faith.

11. And God wrought special miracles by the hands of Paul:

12. So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

11 & 12. And to give all that were any Thing well disposed to believe the Truth, the utmost Arguments of Conviction, it pleased God to bestow on *Paul* a Power of working very strange and uncommon Miracles among them; for he not only cured the diseased and possessed People, by speaking to them, and being present with them, but even by sending

to them any Linen Cloth, or Garment touched with his Body, he at a Distance restored the Sick, and cast out evil Spirits from their Bodies.

13. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

13. This wonderful Power of *Paul* being taken Notice of, and admired by all Sorts of People, some *Jews* that used to make a Trade of strowling about, with Pretences to cure possessed People by magical Arts and Conjurations, hoped that if they made use of the Name of JESUS, as *Paul*

did, they might work the same Effect; and so tried it upon several, commanding the Devils in the Name of * JESUS, whom *Paul* preached, to be gone.

K 3

14. Par-

A. D. 58.

14. And there were seven sons of *one* Sceva a Jew, and chief of the priests, which did so.

Hopes, that if they could accomplish their Design, they might lessen *Paul's* Credit among the People.

15. And the evil Spirit answered and said, Jesus I know, and Paul I know; but who are ye?

superior and uncontrollable Authority of JESUS, and of *Paul*, as acting by his Power; But as for *them*, he told them they had no Power over him.

A. D. 59.

16. And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18. And many that believed came, and confessed, and shewed their deeds.

19. Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it
fifty

14. Particularly seven of these Strollers, that were all the Sons of one of the chief Priests, attempted it upon a possessed Person, all at the same Time, in

15. But to shew the Vanity of their Attempt, the evil Spirit that possessed the poor Man, was constrained by the divine Power to cry out, and acknowledge the su-

perior and uncontrollable Authority of JESUS, and of *Paul*, as acting by his Power; But as for *them*, he told them they had no Power over him.

16. And to deter them and others from any further Attempt of that kind, the Devil threw the Man upon them with such Strength and Violence, that he tore off their Clothes, beat them out of the House, and bruised them very much.

17. Which being done in so publick a Manner, caused all the *Jews* and Profelytes of that Place to entertain a very great Reverence for the Name and Religion of JESUS CHRIST.

18, 19 & 20. Nay it had so good an Effect for the Advancement of the Christian Profession, that those Converts that had formerly dealt in any of these magical Pranks, and diabolical Arts, came to the Apostles, and confessed, repented of, and forsook them; a good Number of them bringing their Books, out of which they learn'd their conjuring

fifty thousand pieces of silver.

20. So mightily grew the word of God, and prevailed.

21. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22. So he sent into Macedonia two of them that ministered unto him, Timotheus, and Erastus; but he himself stayed in Asia for a season.

several Matters relating to the Government of that Church.)

23. And the same time there arose no small stir about that way.

24. For a certain man named Demetrius, a silver-smith, which made silver shrines for Diana, brought no small gain unto the craftsmen.

25. Whom

ing Words, Spells, and Charms, and burned them publicly; which, if sold at the ordinary Price, would have given Fifty Thousand Pieces of Silver*.

21. After this Paul, by Direction of the Holy Spirit, intended to go to Jerusalem, and afterward to Rome, but designed first to make a Visit to the several Churches he had before planted in Macedonia and Achaia, or Greece (Chap. xvii and xviii.)

22. And accordingly sent Timothy and Erastus (two of his constant Attendants) into Macedonia before-hand, to give them Notice of his intended Visit, but staid himself at Ephesus a while longer (probably to fix and settle

23. During which Stay of his, there happened a violent Tumult at Ephesus against him and his Doctrine.

24 & 25. This Riot was occasioned by one Demetrius, whose Trade was to make little Silver Chapels, representing the Form of a Temple, with Diana's Image in it; by the Sale of which, he got great Riches, and maintained

K 4

abun-

* Ver. 19. Fifty thousand Pieces of Silver. Note, If these Silver-Pieces were Shekels, of the Hebrew Valuation, i. e. of each Shekel being equal to about three Shillings English Money; the whole Sum will amount to about seven thousand five hundred Pound.

A. D. 60. 25. Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth:

26. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands:

27. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28. And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Pauls companions in travel, they rushed with one accord into the theatre.

abundance of Workmen under him. These he got all together, sending for all the *Masters* of the same Trade in Town, and represented to them in the most plausible and affecting Manner,

26 & 27. That this honourable and gainful Employment of theirs, was now threatened with Decay and Ruin; but that which ought more deeply to affect them, Their *Religion* was in Danger, their great Goddess *Diana*, her magnificent Temple, her Worship, so truly pompous, and universally esteemed, were now growing into Contempt; and all this by the Attempts of *Paul*, who has been preaching up a new Religion throughout almost all the Provinces, and has perverted abundance into a Persuasion, that *Diana* is no Deity, and that her Images have no Divinity residing in them.

28. The whole Company of these Artificers, enraged at this Discourse, and distracted between *Superstition* and *Interest*, cry'd out against *Paul*, and extoll'd the Divinity of their Goddess *Diana*,

29. And *Demetrius* having contrived this Tumult upon a Day, in which they were to celebrate *Games* in Honour of that Deity, in the Theatre, one Part whereof was to expose notorious Criminals to the wild Beasts for the People's Diversion; they raised and incensed the Rabble, who

went

went in Search of *Paul*, but not finding him, they *A. D. 60.* took two of his Christian Friends and Companions, and dragged them into the Theatre, with an Intent to throw them to the wild Beasts there.

30. And when *Paul* would have entred in unto the people, the disciples suffered him not.

31. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32. Some therefore tried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

33. And they drew *Alexander* out of the multitude, the Jews putting him forward. And *Alexander* beckned with the hand, and would have made his defence unto the people.

Christian.

34. But when they knew that he was a Jew, all with one voice about the space of two hours, cried out,

30 & 31. *Paul* hearing what was likely to befall his two Friends, would have gone into the Theatre, to have pleaded and made a publick Defence for himself and them: But the Christian Converts being very earnest with him, and some of the Governours, or Masters of those Games, that had a Respect for him, giving him a kindly Notice not to expose himself to the present Fury of the People, he desisted from that Design.

32. In the mean Time, the Rabble increased to prodigious Numbers, and fell into such a confused Hurry and Clamour, that abundance that bore a Part in the Noise, knew not what it was for.

33. In this Confusion the infidel Jews would have persuaded one *Alexander* (a Christian Convert) to try to appease them, by offering something in Behalf of his two Friends and their Religion; by which they hoped to have exposed *Alexander* to the People's Rage, because he was turn'd

34. But though he was a considerable Man, and would have tried to do something toward it; yet he no sooner desired Silence, in order to be heard, but the People

A. D. 60. out, Great is Diana ple knowing him to have been a
 of the Ephesians. *Jew* (and so an utter Enemy to
 Image-Worship) renew'd their Clamour; and to pre-
 vent his speaking, continued it for two Hours together,
 Crying out to the Honour of Diana.

35. And when the
 town-clerk had ap-
 peased the people, he
 said, Ye men of Ephe-
 sus, what man is there
 that knoweth not how
 that the city of the
 Ephesians is a wor-
 shipper of the great
 goddess Diana, and of
 the *image* which fell
 down from Jupiter?

36. Seeing then that
 these things cannot be
 spoken against, ye
 ought to be quiet,
 and to do nothing
 rashly.

*does, or can * deny, with any Probability of prevailing a-
 gainst it?*

37. For ye have
 brought hither these
 men, which are nei-
 ther robbers of church-
 es, nor yet blasphem-
 ers of your goddesses.

*any open * Affront upon your Religion, nor done any Action
 that can legally be punished in such a Manner.*

35. At last the chief President
 of the Games stilled and com-
 posed them so far, as to get Time
 to make the following Speech to
 them; *How absurd and weak is it*
 (says he) *to have such a violent*
Commotion among a People who all
agree in the same sacred Belief,
*the same * established Religion and*
Worship?

36. *If Ephesus still remains the*
favourite Worshipper of Diana, a-
dorns her Temple, and is blest with
her Image that descended from Hea-
ven, what need of such popular Fu-
ry to defend that which No-body

37. *Now you have in a tumult-*
uous Manner brought these two
Men into the Theatre, with an In-
tent to throw them to the wild
Beasts, who yet have neither sacri-
legiously robb'd any Temple, nor put
*any open * Affront upon your Religion, nor done any Action*
that can legally be punished in such a Manner.

38. *If*

* Ver. 35, 36, 37. *Who knoweth not that the city of Ephe-*
sus, &c. Seeing these Things cannot be spoken against, &c. Nor
Blasphemers of your Goddesses, &c. It being certain, that the
 Apostles did absolutely deny the Divinity of all Heathen Dei-
 ties, and the Lawfulness of Image-Worship; it is well ob-
 served by *P. à Limborch*, in his late excellent COMMENTARY
 upon this Place, That the *Town-Clerk* in these Expressions,
 intended not so much to speak *strictly and truly*, as *plausibly*
 and *artificially*, in order to sooth and appease a tumultuous
 Assembly.

38. Wherefore if Demetrius and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies, let them implead one another.

and decide them.

39. But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40. For we are in danger to be called in question for this days uproar, there being no cause whereby we may give an account of this concourse.

41. And when he had thus spoken, he dismissed the assembly.

Day, and persuaded all to return home, to prevent any farther Disturbance.

38. If Demetrius, or any of the Silver-Smiths, have received any private Injuries from them, or any other Persons, it is by no means fit or lawful for them to disturb the publick and sacred Games with such Matters, when there are constant Court-Days kept on Purpose, and the Pro-consuls attending to hear

39. But if they have any Religious Controversies or Disputes, those ought to be discussed and settled in a legal Assembly for that Purpose, and not to be prosecuted in this outrageous Manner.

40. And I must tell you freely, you have done enough already to render us all guilty of a Riot, and obnoxious to the Severity of the Roman Laws; and upon Complaint made to the Pro-consuls, we should be able to give but a very indifferent Account of such a noisy and tumultuous Concourse.

41. This Discourse having aw'd the People into a more quiet Temper, the President adjourn'd † the Celebration of the Games for that

CHAP.

† Ver. 41. So I understand the Phrase, ἀπέλυσεν τὴν ἐκκλησίαν — He dismissed the Assembly. But having expressed the Sense that may also otherwise agree to our Translation, I leave it to the Reader's Judgment.

CHAP. XX.

The CONTENTS.

Paul visits the Churches of Macedonia, Goes to Troas, and preaches there. Eutychus restored to Life. Paul's Speech to the Ephesian Clergy at Miletus. He takes his solemn Leave of them.

A. D. 60. 1. **A**N D after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3. And there abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4. And there accompanied him into Asia, Sopater of Berea;

1. **S** OON after the Commotion at *Ephesus* was over, Paul assembled the Christians of that Place together, and having taken his Leave of them, followed *Timothy* * and *Erastus* into *Macedonia*.

2. And after having visited the several † Churches of that Province, and given them all needful Directions for their Discipline and Conduct, with all proper Exhortations to Christian Perseverance, came into *Achaia* or *Greece*.

3. Where he continued three Months, and would have gone from thence directly for *Syria*, but understanding the *Jews* had laid a Plot against his Life, at the Place where he was to take Shipping, he altered his Course, and went back again round by *Macedonia*.

4 & 5. And being then to pass thro' the lesser *Asia*, there went along with † *Sopater* of *Berea*,

* Ver. 1. See Chap. xix. 22.

† Viz. *Philippi*, *Amphipolis*, *Apollonia*, *Thessalonica*, and *Berea*.

‡ See Chap. xvi. 15. the NOTE there.

roea; and of the Thessalonians, Aristarchus, and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

roea, Aristarchus and Secundus of A. D. 60. Thessalonica, Gaius of Derbe, Timothy, Tychicus, and Trophimus; who all went before, and staid for us at Troas.

5. These going before, tarried for us at Troas.

6. And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

6. Taking Ship therefore at Philippi after the Passover was ended, we were five Days getting over to Troas, where we stayed a Week.

7. And upon the first * day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

7 & 8. The last of the seven Days that we tarried there, was the first Day of the Jewish Week, appointed by the Apostles to be the Christian Sabbath, or Lord's-Day (in Memory of Christ's Resurrection.) And the Christians of Troas being then assembled for Divine Worship, and Celebration of the holy Sacrament, Paul preached to them, and continued his Discourse until Midnight, because he was to leave them next Day.

8. And there were many lights in the upper chamber where they were gathered together.

9. And there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

9. His Sermon being thus very long, one of the young Christians that sat upon a Window was overcome with Sleep, and fell down upon the Floor, and was taken up for dead.

10. And Paul went down, and fell on him,

10. But Paul both to prevent all Disturbance of the sacred Assembly,

* Ver. 7. Upon the first Day of the Week — ἡ πρώτη τῆς ἑβδομάτης — Vid. Bohmer Dissertat. pag. 21, 22.

A. D. 60. him, and embracing
 him, said, Trouble not
 yourselves; for his life
 is in him.

him he was not dead, but should recover and do well again; and then, in the most compassionate Manner, embracing the young Man, and putting up his Prayers for him, immediately cured him.

11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12. And they brought the young man alive, and were not a little comforted.
 to confirm the Faith

13. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go on foot.

14. And when he met with us at Assos, we took him in, and came to Mitylene.

15. And we sailed thence, and came the next day over-against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16. For Paul had determined to sail by Ephes-

sembly, and at the same time to confirm and endear his Doctrine to them, went down from his Place, and told the People about

him he was not dead, but should recover and do well again; and then, in the most compassionate Manner, embracing the young Man, and putting up his Prayers for him, immediately cured him.

11. Then returning up to his Seat, went on and finished his Discourse, administered the Lord's Supper, and conversed with them till Day-light, at which time he took leave of them.

12. The young Person *Eutychus* his miraculous Recovery was a particular Comfort to his Friends, and had a general good Influence and Piety of the whole Assembly.

13 & 14. * We of Paul's Company then shipp'd off, and went to *Assos* (a Coast Town just by) whither he himself walked on foot, and there we took him aboard, and sailed to *Mitylene*;

15. Thence along the *Aegean* Sea to the Isle *Samos*, touching a little at *Trogyllium* upon the Continent-side, and next Day to *Miletus*, about ten Miles beyond *Ephesus*.

16. For Paul would not call in at *Ephesus*, because he could make

* See Chap. xvi. 15. the NOTE there.

Ephesus, because he would not spend the time in Asia: for he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost.

in Macedonia and elsewhere, for the poor Christians of Judæa.

make no Stay there, hasting as much as ever he could to get to Jerusalem by the Feast of Pentecost, intending both to celebrate that Festival, and take the Opportunity of distributing the charitable Collections he had made

17. And from Miletus he sent to Ephesus, and called the elders of the church.

Clergy of the Church of Ephesus to meet him at Miletus, to whom he made the following SPEECH.

17. However, knowing he should never have * another Opportunity of being personally present with them, he appointed the

* See Ver. 15.

18. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons.

19. Serving the Lord with all humility of mind, and with many tears and temptations

18 & 19. Wherein he represented to them his Behaviour and Conduct of himself among them, as an Apostle and Ambassador of JESUS CHRIST, his Condescension and Humility as their spiritual Governor; and his Courage, Patience, and Charity, under all the Malice of infidel People, and of the Jews in particular.

which beset me by the lying in wait of the Jews.

20. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

20 & 21. Then as to his Diligence and Sincerity as their Teacher, That he had neither concealed nor neglected any Point of Christian Doctrine, that was any way necessary or conducive to the eternal Salvation of themselves, or the due Instruction of their People; showing them that Repentance and Reformation of Life, and that sincere Profession of Christ's Religion, which was absolutely required to save the

Jew

A. D. 60. *Jew* that was circumcised, and sufficient to save the *Gentile* without Circumcision.

* See *Ch.*
xxi. 4 &
11.

22. And now behold, I go bound in the spirit unto *Jerusalem*, not knowing the things that shall befall me there:

23. Save that the holy Ghost witnesseth in every city, saying,

24. But none of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25. And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to record this day, that I am pure from the blood of all men.

27. For I have not shunned to declare unto you all the counsel of God.

22 & 23. I am now (says he) going for *Jerusalem*, being assur'd by several Predictions * of inspired and prophetic Men, I shall there be apprehended, imprisoned, and hardly treated; but what the final Issue of it may be I know not.

that bonds and afflictions abide me. †

24. Only whatever it shall prove to be, I am very easy and contented, while I am discharging the most honourable and high Office of preaching the gracious Terms of *Christ's* Religion for the Good of Mankind; and Death itself will only put a happy and joyful Period to those Labours, the Success whereof is the main End for which I desire to live.

25. But whether I escape these Dangers at *Jerusalem* or no, this I know, that I shall have no Opportunity of seeing you in these Parts any more.

26 & 27. And now I take leave of you, with this solemn Protestation and Appeal to you, That whatever Loss there shall hereafter be of any Soul of you or your People, I am clear of the Guilt of it, by having so carefully and sincerely taught you all those religious Duties by which it may be avoided.

28. Where-

† Ver. 23. *The Holy Ghost witnesseth in every City*—i. e. *πνευματισμοι* Singularum Ecclesiarum quæ secundum Civitates distributæ sunt. *Doanwell's Dissert.* Cyp. iv.

28. Take heed therefore unto your selves, and to all the flock, over the which the holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

and Inspiration you were chosen and qualified for this most noble Office; that 'tis GOD's * Church you govern, and have the Care of those whom CHRIST so loved, as to redeem them by his own Blood.

29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears.

32. And now, brethren, I commend you to God, and to the word of his grace, which

28. Wherefore let my Example and Doctrine, and a Sense of the great Charge and Dignity of your ministerial Function, excite you to the utmost Diligence, in prudently governing, and carefully instructing all Degrees of People committed to your Charge; remembring it was the HOLY GHOST, by whose Direction

29 & 30. I am the more earnest in pressing this special Care upon you, as foreseeing what Discouragements and Dangers there will be upon you, from the Persecution of cruel and savage Unbelievers; nay, and from many false and factious Teachers among yourselves, that will pervert and seduce Men from the Truth, to make themselves the Heads of a Party, and Gainers by a Division.

31. Be therefore upon your Guard, and forget not with what a passionate Concern I have often forewarned you of these Mischiefs, from my very first Preaching and Presence among you.

32. Which that you may effectually do, I heartily recommend you to the Divine Care, Providence, and Protection, and to all

L

the

* Ver. 28. *To feed the Church of God* — The best Copies read it, τῇ ἐκκλησίᾳ, *The Church of the Lord*. See Dr. Mills. It is very indifferent which Way it be read; for Christ, who purchased the Church with his own Blood, is both Lord and God.

A. D. 60. which is able to build you up, and to give you an inheritance among all them which are sanctified.

33. I have coveted no mans silver, or gold, or apparel.

34. Yea, you your selves know, that these hands have ministered unto my necessities, and to them that were with me.

Faith, by diminishing my Esteem and Credit among you; you put a Stop to such a malicious Insinuation, by declaring, that I maintained myself and my Friends, by working at my own Trade.

35. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

ing to you that Expression of Christ, *'Tis happier for a Man to give the least Charity, than to receive the greatest.*

36. And when he had thus spoken, he kneeled down, and prayed with them all.

37. And they all wept sore, and fell on Pauls neck, and kissed him,

38. Sorrowing most of all for the words which he spake, that they should see his face

no more. And they accompanied him unto the ship.

the Blessings and Promises of the Gospel, which, with your own sincere Endeavour, will not fail to keep you steady and compleat in all Branches of your Duty, and bring you to the eternal Reward of all true Believers.

33 & 34. One Thing more you must remember to be my Witnesses in; that if any of these false and heretical Teachers I warned you against, should suggest, That I your Apostle had any secular and worldly Designs in preaching the Gospel, thereby the better to draw any from the

35. For you well know what an Example I have shown you, of endeavouring to remove this Objection, by my own bodily Labour and Industry, how much I encouraged you to that admirable Piece of Charity, of supplying the Wants of the Sick and Needy by our own Pains, often repeat-

36, 37 & 38. *Paul* having concluded his Discourse, kneeled down and offered his solemn Prayers for a good Effect of it upon them; they in the mean while expressing all the Marks of Love and Concern at parting from him, without Hopes of seeing him again. And they went with him to see him take Ship.



CHAP. XXI.

The CONTENTS.

Paul's Arrival at Tyre. Predictions of his great Danger in going to Jerusalem. Yet he determines to go thither. Agabus's Prediction at Cæsarea. Paul arrives at Jerusalem. The Advice given him by James, and the other Apostles, relating to his Conduct toward the Jews, and Jewish Christians. He follows it. He goes into the Temple. The Asian Jews raise a Tumult upon him. The Roman Captain orders him into the Castle, and gives him Leave to speak for himself upon the Castle-Stairs.

1. **A**ND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2. And finding a ship sailing over unto Phœnicia, we went aboard, and set forth.

3. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4. And finding disciples, we tarried there seven days: who said to Paul thro' the spirit, that he should not go up to Jerusalem.

would run a great Hazard of his Life, and therefore would have dissuaded him from it.

1, 2 & 3. **P**ARTING in this melancholy Manner from the Clergy of Ephesus at Miletus, we sailed directly past the Isles of Coos and Rhodes, and so to Patara, where happening of a Vessel bound to Tyre in Canaan or Syrophaenicia, we went a-board her, and leaving Cyprus to the left, went straight and landed there.

A. D. 60.

4. We staid a Week with the Christian Converts of that Place, some of which, by the Spirit of Prophecy, declared to Paul (as several others had done before *) Chap. that if he went to Jerusalem, he xx. 22, 23.

A. D. 60.

5. And when we had accomplished those days, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6. And when we had taken our leave one with another, we took ship, and they returned home again.

7. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them, one day.

8. And the next day we that were of Paul's company departed, and came unto Cæsarea, and we entered into the house of Philip the evangelist, (which was one of the seven) and abode with him.

9. And the same man had four daughters, virgins, which did prophesy.

10. And as we tarried there many days, there came down from Judea a certain prophet named Agabus.

11. And when he was come unto us, he took

5 & 6. Notwithstanding which, *Paul* knowing he had a just and necessary Occasion to go thither (and being not forbidden to do it by any express Revelation) pursued his Intention; and so we parted with them, after we had put up our solemn Prayers together by the Ship-side.

7, 8 & 9. From *Tyre* we came to *Ptolemais*, and having paid a Visit to the Christians there, went next Day to *Cæsarea* in *Galilee*, and lodged at the House of *Philip* the Deacon, * whose four Daughters keeping themselves in a State of Virginity, for their higher Advancement in Piety and Devotion, were endowed with the Spirit of Prophecy, i. e. either of understanding the Scriptures to a great Degree, or else of foretelling Things to come.

10 & 11. During our Stay there (which was pretty long) there came *Agabus* to us, who took up *Paul's* † Girdle, binding first his own Hands, and then his Feet with it; and told us, that as certainly as he had bound himself,

* See *Chap.* vi.

† See the like prophetical Actions and Representations in *Jer.* xiii. 4, &c. and xxvii. 2, &c.

took Pauls girdle, and himself, the *Jews* would bind *Paul* *A. D. 60.*
 bound his own hands at *Jerusalem*, and deliver him to
 and feet, and said, the *Roman Officer*, if he pursued
 Thus saith the holy his Journey thither.
 Ghost, So shall the
Jews at *Jerusalem* bind the man that oweth this girdle, and
 shall deliver him into the hands of the Gentiles.

12. And when we heard these things, both we and they of that place, besought him not to go up to *Jerusalem*.

12. Upon which both we of his Company, and the Christians of *Cæsarea*, begged of him not to thrust himself into a certain and unavoidable Danger.

13. Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at *Jerusalem* for the name of the Lord Jesus.

13. But *Paul* expostulated with us, why we should thus endeavour to fright and discourage him from doing what his Apostolical Duty obliged him to, upon a Fear of Danger, which he knew he must undergo some Time or other, and was always ready to suffer Persecution and Death it-

self for the Advancement of the Gospel, and the Religion of JESUS CHRIST.

14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

14. Upon which we ceased our Importunities, and referred all to the good Will and Pleasure of divine Providence.

15. And after those days we took up our carriages, and went up to *Jerusalem*.

15 & 16. Soon after this, we made ready to travel to *Jerusalem*, several of the Christians of *Cæsarea* going with us, and conducted us to the House of one *Mnason*, that had long been a Professor of the Christian Faith, with whom we were to take Lodgings.

16. There went with us also certain of the disciples of *Cæsarea*, and brought with them one *Mnason* of Cyprus: an old disciple, with whom we should lodge.

A. D. 60.

17. And when we were come to Jerusalem, the brethren received us gladly.

18. And the day following, Paul went in with us unto James, and all the elders were present.

19. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law.

and all still full of Jewish Law, insisting upon the Sacrifices and Ceremonies of it, as absolutely necessary to every one that had been born and brought up in that Religion, tho' he did embrace the Christian Faith.

* See Ver.

27.

21. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs.

to apostatize from GOD.

17 & 18. The Christians of Jerusalem entertained us with great Courtesy and Expressions of Satisfaction at our Arrival, and the next Day Paul carried us along with him to James the Bishop of Jerusalem, who upon Notice of our coming, had got his Presbyters and Clergy about him to receive us.

19. To whom Paul gave a particular Account of the Success of his Ministry in this his last Travel through Asia and Greece, especially among the Gentile People.

20. Which Relation that pious Bishop, and the Clergy assembled with him, received with all religious Joy and Thanksgiving to GOD; and then recommended some prudential Considerations to Paul, with respect to the Jewish Converts of Jerusalem, that were now increased to vast Numbers, Zeal for the Observation of the

21. Now (said they) here has been a Set of Infidel Jews from those Parts of the lesser * Asia, where you have been preaching, who have reported among these Jewish Converts, That you have persuaded the Jews there to renounce the Mosaiical Law, and absolutely leave off all the Rites and Ceremonies of it; which they account the same Thing as

22. And

22. What is it therefore? the multitude must needs come together: for they will hear that thou art come.

you in a tumultuous Manner, as soon as ever they hear of your Arrival?

23. Do therefore this that we say to thee: we have four men which have a vow on them;

24. Them take and purify thy self with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the law.

25. As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

will be satisfied without some publick Token of your Respect to the *Mosaical* Law.

26. Then Paul took the men, and the next day

22. And what must be the natural Consequence of such a Prepossession, and false Prejudice against you, but that if you take no previous Methods to undeceive them, they will rise against

23 & 24. To prevent which, be advised by us to join with four of our Christian Converts that are under a *Vow* of *Nazaritism*, which is to expire within seven Days. Make *you* the like religious *Vow* for so many Days, provide the Sacrifices required by the Law to be offered at the Time of its Expiration; and being shaved all together, you may by Compliance in an innocent and indifferent Thing, give a publick Demonstration, you have not absolutely thrown off the *Jewish* Law your *self*, and so could never advise *others* to do it.

25. As to the *Gentile* Converts, viz. (such as had been *profelyted* before to the *Jewish* Religion,) that never were circumcised, nor under an Obligation to these Observances, the Decree we made when you were here before (*Ch. xv.*) has made these *Jewish* Christians pretty easy, and willing they should be exempted from them: But as to *you*, they never

26. *Paul* readily complied with their Advice, and accordingly going

A. D. 60. day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them:

27. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

* See *Cb.*
xx. 19, &
31.

28. Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

29. (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

ing next Day into the Temple with the four Men, declared himself to the *Priest* to be under a religious *Vow* for the seven Days, and his Intention to perform the Sacrifices with them according to the Law. (See *Numb. vi.*)

27. But before the seven Days were quite expired, some of the Infidel *Jews* of *Asia* that had seen him * there, and spread this false Report of him at *Jerusalem*, finding him in the Temple, gathered the Rabble together, and apprehended him,

28. Crying out to every Body to come and help them to secure a wicked Fellow, that had been all over their Country preaching against the *Law*, the *Temple*, and its *Worship*; and that had brought Heathen People along with him, even into the inner Court, to the great Dishonour, and Profanation of that sacred Place.

29. Now they had some Days before seen *Paul* in Company with *Trophimus*, a *Gentile* Convert of *Ephesus*; and from thence maliciously and falsely reported, that he brought him into the Temple along with him.

30. At this Outcry, all the People ran at him, and dragged him out of the Temple, the Keepers shutting the Doors upon them, to prevent any further Disturbance there.

31 & 32,

31. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32. Who immediately took soldiers, and centurions, and ran down unto them, and when they saw the chief captain and the soldiers, they left beating of Paul.

33. Then the chief captain came near and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded

35. And when he came upon the stairs, so it was that he was born of the soldiers, for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him.

37. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? who said, Canst thou speak Greek?

31 & 32. As they were beating *Paul*, with an Intent to kill him, the *Roman* Captain that guarded the Temple, came with a Band of Soldiers and prevented their Design, A. D. 60.

33. Who supposing he had committed some notorious Crime, ordered him first to be chained to two * Soldiers to secure him, and then demanded of the People about him, who he was, and what he had done to incense them at such a rate.

34. But the rude Multitude giving a confused and different Account of him, the Captain sent him into the Castle, till he could get better Information.

him to be carried into the castle.

35 & 36. The Soldiers were forced to carry him upon their Shoulders, to keep the People from him, who came after them crying out, that he ought to be slain.

37. As they were going up the Castle Stairs, *Paul* asked the *Roman* Captain, if he might take the Liberty to speak to him in his own Behalf? (addressing himself to him in the *Greek* Language.)

38. The

* See Chap. xii. 6, 7.

A. D. 60. 38. Art not thou that Egyptian which before these days madeſt an uproar, and ledſt out into the wilderneſs four thouſand men that were murderers?

routed by *Felix*, but made his * Escape, and was now taken again in the like Attempt.

39. But Paul ſaid, I am a man which am a Jew of Tarsus, a city in Cilicia, a Citizen of no mean city: and I beſeech thee, ſuffer me to ſpeak unto the people.

in his own Behalf to the People, to whom he had been falſly and maliciously accused.

40. And when he had given him liſenſe, Paul ſtood on the ſtairs, and beckoned with the hand unto the people: and when there was made a great ſilence, he ſpoke unto them in the Hebrew tongue, ſaying,

38. The Officer told him, he did not expect to hear ſuch a ſort of Perſon as he ſeemed to be, ſpeak *that Language*; for by the Riot he had made, he took him to be the *Egyptian* falſe Prophet, that a Year or two ago had raiſed a Sedition in *Judea*, and was

39. *Paul* aſſured him he was no *Egyptian*, but a *Jew*, a Native of *Tarsus*, one of the chief Cities of *Cilicia*, a City of conſiderable Figure, and endow'd with *Roman Privileges*; upon which Conſiderations, he hop'd he would grant him the Favour of ſpeaking to the People, to whom he had been

40. Upon this, the Captain gave him free Leave; and ſtanding upon the Stairs, he demanded Silence, which, out of Reſpect to the *Roman Officer*, was ſoon made; and then he made his Defence in the *Syriac Language*; which being the Language then uſed by the Natives of *Jeruſalem*, was called the *Hebrew Tongue* †.

* *Joſephus* Lib. XX. Cap. vi. *Lardener's Credibil. Goſp. Hiſt.* Vol. III. Book ii. Chap. 8.

† See the NOTE on *Chap.* i. 19, and in *Chap.* x. 2.



C H A P. XXII.

The CONTENTS.

Paul's Speech to the Jews, concerning his Conversion to Christianity. The Jews cry out against him in a tumultuous Manner. The Roman Captain orders him to be examined by Scourging; but, finding he was a Roman Freeman, he dares not execute it. He refers his Case to the Jewish Council.

1. **M**EN, brethren, and fathers, hear ye my defence, which I make now unto you. 1. **Y**E Jews my Brethren, and all among you that are Doctors of the Law, hear now how unjustly I have been accus'd, and the good Reasons I have for turning from a zealous Jew, to be an Assertor of the Christian Faith. A. D. 61.

2. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he saith) 2. (When the People found that he spoke the Language of the Town, * and so was not a * See Cb. Stranger, but a right Hebrew xxi. 40. Jew, they listned the more patiently to what he said.)

3. I am verily a man which am a Jew, born in Tarsus a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards 3. Whereas then (said he) I have been falsly represented to you as a Foreigner, and an absolute Enemy to, and an Apostate from your Law, it is very well known that I am an Hebrew Jew; and though born at Tarsus in Cilicia, yet I was educated in this very City under † Gamaliel, that eminent

† Ver. 3. Brought up at the Feet of Gamaliel. An Expression taken from the Form of the Jewish Schools, the Seats and Benches whereof were so contrived, that the Scholars always sat underneath the Desk of the Rabbi or Doctor.

A. D. 61. wards God, as ye all eminent *Pharisee*, and great Doctor of the Law, instructed in the Principles of that rigid and

severe *Señ*; and as great a *Zealot* for the *Jewish* Law as any of you can pretend to be.

4. And I persecuted this way unto the death, binding and delivering into prisons, both men and women.

uncommon Aversion, I abhorr'd and persecuted, apprehended and imprison'd all that did so, as Blasphemers against the sacred Law of *Moses*.

5. As also the high priest doth bear me witness, and all the estate of the elders; from whom also I receiv'd letters unto the brethren, and went to *Damascus*, to bring them which were there, bound unto *Jerusalem*, for to be punished.

6. And it came to pass, that as I made my journey, and was come nigh unto *Damascus* about noon, suddenly there shone from heaven a great light round about me.


7. And I fell unto the ground, and heard a voice saying unto me, *Saul, Saul, Why persecutest thou me?*

4. And as for this Profession of the *Christian* Religion, I was so far from being ignorantly or hastily drawn into it by any Inclination of my own, that with an

5. Of all which, your very High Priest and his whole Council can be my Witnesses, whose chief Instrument I was in that Persecution, and to whom I apply'd myself for a Commission to the Presidents of the Synagogues of *Damascus*, to seize upon all Christians there, and send them to *Jerusalem* to be try'd and punish'd as such Profaners of our Religion. (*Chap. vi. 13.*)

6. And under this immoderate Zeal had I continued, in all likelihood, to this Day; but that God was pleased to convince me of the Error of it, by a glorious Manifestation of himself, and his Divine Will to me, as I was going to execute that bloody Commission.

7. The Light that then shined round us, was so bright and amazing, that out of Reverence and Astonishment at so true an Appearance of the Divine Majesty,
we

we all * fell prostrate upon the Earth; when a Voice *A. D. 61.*
directed to me, said, *Saul, Saul, why persecutest thou me?* 

8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest.

8. To which I reply'd, If this be indeed the Voice and Appearance of the *True GOD*, tell me, I beseech thee, how I can be said to be a Persecutor of *Him*, for whose divine *Law* I am thus eminently zealous? He answer'd, It is the Voice of *JESUS of Nazareth*, the *Son of God*, the true *Messiah*, and that I was a Persecutor of *his* holy and true Religion.

9. And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

9. My Fellow-Travellers did not hear the distinct Words directed to me, but heard the dreadful Thunder, and saw the miraculous Light, and so are sufficient Witnesses that it was a divine Manifestation, as well as I.

10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into *Damascus*, and there it shall be told thee of all things which are appointed for thee to do.

10. Thus miraculously convinced of my Error, I begged to know what I should do to atone and obtain Pardon for it; and was commanded by the Voice to go into *Damascus*, and wait for further Orders from Heaven.

11. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into *Damascus*.

11. This Light was also in so particular a Manner glorious and bright to *my* Eyes, that I became blind, and was forc'd to be led by my Companions into the Town, and remained so for three Days;

12. And one Ananias, a devout man according to the law, having a good report of

12 & 13. At the End of which, there came to me, by *CHRIST's* Direction, one *Ananias* an eminent *Jewish* Profelyte, that was turned

* See *Chap. ix.* with which compare this whole Oration, and the *PARAPHRASE*, as also *Chap. xxvi.*

A. D. 61. of all the Jews that dwelt *there*.

13. Came unto me, and stood; and said unto me, Brother Saul, receive thy sight. And the same

turned Christian; who, saluting me by the Name of *Brother Christian*, did, in the Name of JESUS, immediately restore me to my perfect Sight.

hour I looked up upon him.

14. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that just one, and shouldest hear the voice of his mouth.

15. For thou shalt be his witness unto all

14 & 15. Telling me, that God was graciously pleased in so miraculous a Manner, to manifest * his Son *Jesus Christ* to me, and thus to convert me, in order to make me a *special Witness* of the Truth of his Religion, and a Preacher of his Doctrine.

16. And now why tarriest thou? Arise, and be baptized: and wash away thy sins, calling on the name of the Lord.

Apottle, by the Gifts

16. And, knowing that I had by sincere Fasting and Prayer, testified my Repentance; he baptiz'd me into the Profession of *Christ's* Religion, and at the same Time qualify'd me for his Minister and

17. And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

17. After this my Conversion, I came to *Jerusalem*, and in devout Prayer, one Day in the Temple, I fell into an Ecstasy or a divine Trance;

18. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

but persecute and destroy me.

18. Wherein I clearly saw *Jesus Christ*, and heard him command me to make haste out of *Jerusalem*, and not then attempt to preach his Gospel to any of the *Jews* there, for that they would give no manner of Credit to me,

19 & 20.

* Ver. 14. And see the just One, and hear the Voice of his Mouth. See the NOTE on Chap. ix. 7.

† See Chap. ix. 17.

19. And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee:

20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

destroyed, and consequently would hearken to me before any other Christian *Apostle*.

21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

say no more, but retire for a Time into some distant * Parts, and convert what I could of the *Gentile* Part of the World to his Religion.

22. And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23. And as they cry'd out, and cast off their clothes, and threw dust into the air,

24. The chief captain commanded him to

19 & 20. To which Expression *A. D. 61.* of his, methought I pleaded and argued thus: That whereas those *Jews* knew full well, what a zealous and bitter Adversary I had been against his Religion; how I begun to join in the first Act of Persecution upon *Stephen*, and carried it on in so many Instances afterward, they could not but be convinced it must be upon some certain and irresistible Grounds of Persuasion, that I should thus preach up the Faith I once de-

21. He told me, the *Jewish* Prejudices were too deep, and their Malice too incurable, to be wrought upon even by this Argument, and therefore bad me

22 & 23. Thus far the People heard him with some tolerable Patience; but as soon as ever he mentioned his Orders to preach the Kingdom of the Messiah to the Gentiles, they flew into the utmost Rage and Clamour against him, as a Fellow that ought immediately to be taken off for a Blasphemer; stripping themselves, and flinging Dust about, as ready to stone him forthwith.

24. Upon which the *Roman* Captain, concluding he must have

* Ver. 21. Far hence unto the Gentiles, i. e. into Arabia: See Chap. ix. 23. and the NOTE there.

A. D. 61. to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.

have been guilty of some notorious Crime, bad the Soldiers carry him up into the Castle, and examine him by a severe Whipping, to make him confess what it was.

25. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

25. As the Soldiers were tying him, in order to his Scourging, *Paul* demanded of the *Centurion*, or Under-Officer, whether his Captain could answer it, to whip a *Roman* Freeman, and especially before he was legally tried and convicted of any Crime?

26. When the centurion heard that, he went and told the chief captain, saying, Take heed what thou

26. At which Question, the Centurion went and gave the Captain the Caution.

27. Then the chief captain came and said unto him, Tell me, art thou a Roman? He said, yea. he told him, yes he was.

17. Who thereupon, well knowing how severe the *Roman* Laws were against any Indignities offered to a free Citizen, came and asked *Paul* if he were free? And

28. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. so, for I am Free-born.

28. *Roman* Freedom (says the Captain) is so honourable a Privilege, that rather than be without it, I paid a good Sum to purchase it. *Paul* reply'd, If yours be so honourable, mine is more

29. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

29. Upon this the Captain ordered him to be untied, and was under some Apprehension, even for binding a Free-man before his Condemnation.

30. On

30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

30. But however, to do Justice to the Jews, and to himself, he summoned the High-Priest and his Council next Day, and brought Paul free and unfetter'd into Court, to be fairly tried and examined.



C H A P. XXIII.

The CONTENTS.

Paul's Behaviour in the Jewish Council. The High-Priest orders him to be struck in open Court, for pleading his own Innocency. Paul's Expression to him thereupon. His Prudence with respect to the several Sects of the Jews in Court, whereby he divided them, and escaped their Fury. Is carried into the Castle again. A Plot to murder him contrived by the Sadducees. It is discovered, and the Roman Captain carries him off to Cæsarea, to be tried before Felix.

1. **A**ND Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day *.

find of what Sects and Parties of Jews they consisted, how they were divided, and on which Side the Majority lay, that so he might adapt his Discourse with the greater Prudence and Advantage for his own Safety. And then began with a solemn Protestation, That tho' he was now clamoured against as a loose and irreligious

1. **A**S soon as Paul was brought into Court, where he knew he should meet with no fair and just Dealing in his Defence of himself as a Christian, his first Business was to † look round the Council, and People assembl'd, to


A. D. 61.

M

gious

* Ver. 1. *Until this Day.* See NOTE on Rom. v. 13.

† Ver. 1. Ἀσπιδας ὁ ἐπὶ πάλαν τῷ συνεδρίῳ.—Paul earnestly beholding the Council.—The Meaning of which Words is accounted for in the PARAPHRASE; but I find it taken due Notice of by no COMMENTATORS.

A. D. 61.  gious Person, *He had yet all his Life long lived and acted in a strict Conformity to the Dictates of his Conscience, and the Principles of his Persuasion.* * While a Jew, he had a mighty Zeal for the Law (tho' in some Instances it was a misguided Zeal;) and now as a Christian, acted up to those invincible Arguments that he thought obliged him to that Profession.

2. And the high Priest Ananias commanded them that stood by him, to smite him on the mouth.

3. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the † law, and commandest me to be smitten contrary to the law?

ed, before ever he had heard a word of the Merits of his Cause; and assured him withal, that Providence || would meet with him in as open and exemplary a Manner for so doing.

4. And they that stood by, said, Revilest thou God's high Priest?

2. The High Priest incensed at him for such a bold Justification of himself, called out to the People that stood next him at the Bar, to strike him upon the Face for it, who accordingly did so.

3. At this illegal and unwarrantable Abuse, *Paul* was so moved (and at the same Time actuated by a divine and prophetic Impulse) as to tell the High Priest he was a *Hypocrite*, † for pretending to fill that Bench as a righteous and impartial Judge, and yet commanding a Man to be punished,

4. The People that stood by asked him, in a reproaching Manner, how he dare affront God's High Priest?

5. To

* Ver. 1. *I have lived in all good Conscience before God unto this Day.* See 1 Tim. i. 13, 15. which are reconcileable to these Words by our PARAPHRASE.

† Ver. 3. *To judge me after the Law*, viz. The Law of Levit. xix. 15. *Thou shalt do no Unrighteousness in Judgment, but in Righteousness shalt thou judge thy Neighbour.*

‡ Ver. 3. *Thou whited Wall.* See Matib. xxiii. 27.

|| Ver. 3. *God shall smite thee thou whited Wall.* Which Prediction of St. Paul's was fulfilled at the Destruction of Jerusalem, in which he perished, according to St. Chrysostom and Dr. Lightfoot; but Josephus says he was then deposed from his Priesthood, and carried to Rome in Chains. Antiq. l. xx. cap. v.

5. Then said Paul, I will not brethren, * that he was the high Priest: For it is written, Thou shalt not speak evil of the ruler of thy people.

yet it was owing purely to the Provocation received by his illegal and injurious Proceeding: And therefore that he was as justifiable * in reviling him, as he could be in punishing a Man before he was fairly heard, and duly convicted of any Crime.†

6. But when Paul perceiv'd that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope † and resurrection of the dead I am called in question.

themselves, declared himself to have been born and bred up a Pharisee, with whom he still agreed in that main and special Article of Religion, viz. A future State of Rewards and Punishments after Death; and this

5. To which Paul replied, 4. D. 61. That he was very sensible of the great Duty of Reverence to Magistrates (according to that of Exod. xxii. 28.) and though he had gone beyond the Bounds of it, calling the High-Priest Hypocrite, yet it was owing purely to the Provocation received by his illegal and injurious Proceeding: And therefore that he was as justifiable * in reviling him, as he could be in punishing a Man before he was fairly heard, and duly convicted of any Crime.†

6. To proceed then. Paul finding the Council and People in Court, consisted chiefly of Pharisees and Sadducees, that were violent Opposers of one another in several religious Opinions; and that the only Method he had to escape their unanimous Vote in his Condemnation, would be to insist upon some particular Point in his Defence, that would divide and set them at Difference among

M 2 is

* Ver. 5. ἐκ ἡδυν ὅτι ἱεὶς ἀρχιερεὺς.—I will not that it was the High-Priest—The Criticks being very much divided in their Sentiments, whether St. Paul spake this as an Excuse, or a Justification of himself; I have paraphrased it so as to express both.

† See Chap. xxii. 25. John. viii. 51.

‡ Ver. 6. Of the Hope and Resurrection of the Dead—Or ἐκ τῆς ἐλπίδος καὶ ἀναστάσεως νεκρῶν, Of the Hope (not and but) even of the Resurrection of the Dead, supposing the Word ἐκ to be in the original Copy—For the Syriac, Arabic, and Ethiop. Versions omit it. It is the true Hope, the Great Hope, viz. of a Resurrection; the Hope towards God, Chap. xxiv. 15, 21. the Hope of the Fathers, xxvi. 6. the Hope of Israel, xxviii. 20.

A. D. 61. is the great Point (says he) for which I am now so much blackened and persecuted, and come to be tried for.

7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8. For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

Body; but it pleased the *Pharisees*, who as zealously maintained the contrary Opinions.

9. And there arose a great cry: and the scribes *that were* of the Pharisees part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

other Spirit, by God's Appointment; so that in a rash and inconsiderate Manner to reject and disbelieve such divine Messages, was the same Thing as to distrust God himself.

10. And when there arose a great dissension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

7. The Design took; for the two Parties, both in *Council* and *People*, began immediately to divide and dispute, the one for, the other against this Article.

8. For this Declaration of *Paul* was full against the *Sadducees*, who believed nothing at all of a future State, or the Immortality of the Soul, or that any Angel or Spirit existed separately without a

9. So that out of pure Opposition to the *Sadducees*, the *Pharisaical* Doctors declared strenuously for *Paul* (as to this Point) and that the Account he had given of a divine Appearance made to him (*Chap.* xxii.) might be possible enough, and had no manner of Blasphemy in it; for it might be made by an Angel, or some

10. The *Sadducees* cried out so violently against this, and the Dispute grew to such a Head, that the Captain order'd his Guards to go to the Bar, and take *Paul* and carry him into the Castle again, for fear he should have been killed in the Rout.

11. And

11. And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

done at Jerusalem.

12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.

13. And they were more than forty that had made this conspiracy.

14. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15. Now therefore ye with the council, signify to the chief captain, that he bring him down unto you to morrow, as tho' ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16. And when Paul's sister's son heard of their

11. The Night following JESUS appeared to Paul in a Vision, to comfort and encourage him under his Sufferings, assuring him he should escape all the Malice of the Jews, and have an Opportunity of preaching his Religion at Rome itself, as he had (See Chap. xxv. 11.) A. D. 61.

12 & 13. The Sadducees were so exasperated to hear Paul defended in open Court, and to find he was likely to come off clear, that next Day a Company of their Party took a mutual Oath, neither to eat nor drink till they had murdered him.

14. And the better to accomplish this wicked Effect of their Zeal and Rage, they came to those Members of the Council that were of their own Party, (and who they knew would gladly join with them) and acquainted them with the Design.

15. Which was laid thus, viz. That those Doctors of the Council should go to the Roman Captain, and acquaint him, they had got some fresh Evidences against Paul to prove him a seditious Person; and if they could get the Captain to bring him into Court next Day to a second Hearing, these Ruffians were to assault and murder him as he came from the Castle to the Bar.

16. But before the Design could be brought to bear, it got Wind, and

A. D. 61. their lying in wait, he went and entred into the castle, and told Paul.

and a Nephew of *Paul's* having some Intimation of it, went into the Castle and told him of it.

17. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

17 & 18. Upon which Advice, *Paul* sent for the Centurion that guarded him, and begged of him to carry his Nephew to the Captain, for he had something of considerable Moment to impart to him; who accordingly did so.

18. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19. Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*,

19. The Captain took the young Man into a private Room, and demanded his Business;

What is it that thou hast to tell me?

20. And he said, The Jews have agreed to desire thee, that thou wouldst bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

20 & 21. Who discovered the whole Particulars of the *Sadducees* Plot against *Paul*, and earnestly requested him not to bring him any more into Court, and so defeated their mutinous Design.

21. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now they are ready, looking for a promise from thee.

22. So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man that thou hast shew'd these things to me.

22. The Captain assur'd him he would take care of it, but charged the young Man to keep the Secret, for fear he should by any tumultuous Assaults be hindered from preventing it.

23. And he called unto him two centurions,

23 & 24. He then forthwith ordered two Centurions to provide

rions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.

24. And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25. And he wrote a letter after this manner:

26. Claudius Lysias, unto the most excellent governor Felix, *sends* greeting.

27. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28. And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29. Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30. And when it was told me, how that the Jews laid wait for the man, I sent

vide a Guard of Four hundred and seventy Horse and Foot to go to Cæsarea that Night at nine a-Clock, and conduct Paul thither, and deliver him to Felix the Roman Procurator of Judæa, who kept his Residence in that Town.

25, 26 & 27. And by them sent Felix a Letter, in which he acquaints him, That the Person he had sent him under this Guard, was lately taken up by the Jews in the Temple, and had like to have been murdered in a most riotous Manner, if he had not rescued him by a Band of his Soldiers, which he thought himself bound to do, both to keep the Peace, and to preserve the Life of a Roman Free-man, as Paul was.

28 & 29. But that however to do the Jews Justice, he had given the Man a Tryal before their High-Priest and Council, where he could find nothing but Quarrels and Disputes between the Members of it, about Niceties of their own Religion, and not any thing proved against the Prisoner that amounted to Death, or so much as Imprisonment by the Roman Law, nor indeed by their own neither.

30. Next Day (saith he) I found some of the Sadducees had laid a Plot to murder him, which I have taken Care to prevent, by

A. D. 61. sent straitway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewel.

sending him to you, and referring the Matter to your Hearing, and have accordingly given Notice to the Council to appear at your Court, if they intended any further Prosecution against him. Farewel.

31. Then the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris.

32. On the morrow they left the horsemen to go with him, and returned to the castle.

33. Who when they came to Cæsarea. and delivered the epistle to the governor, presented Paul also before him.

34. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;

35. I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

31 & 32. The Guard took Paul and carried him that Night seventeen Miles, as far as Antipatris, and next Morning the Foot left him to be conveyed by the Horse to Cæsarea, and return'd back to their Officer at Jerusalem.

33. The Horse arrived, and delivered their Letter with their Prisoner to Felix.

34. As soon as Felix had read it, he asked Paul what Province he belonged to, and where his Freedom lay; he told him at Tarsus in Cilicia.

35. Well, says Felix, the High-Priest and Council shall be summon'd hither, and you shall have a fair Tryal before me. And in the mean time ordered him to be kept in one of the Apartments of Herod's Court of Justice.



C H A P. XXIV.

The C O N T E N T S.

Paul's Tryal at Cæsarea, before Felix and the Jewish Council. Tertullus opens the Cause against him. Paul's Defence of himself. Felix defers the Sentence, and treats Paul with Humanity in his Confinement. Felix sends for Paul, to give him a private Account of his Religion. Paul's Discourse to Felix. The Effect it had on him. He leaves Paul, in Confinement, to his Successor Festus.

1. **A**ND after five days, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

ing with them one Tertullus a Roman Lawyer, and a famous Pleader, to manage for them.

2. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy * deeds are done unto this nation by thy providence,

3. We accept it always, and in all places, most noble Felix, with all thankfulness.

1. **F**IVE Days after Paul was put into Felix's Custody at Cæsarea (Chap. xxiii. 33, &c.) The High-Priest, and several of the great Council (especially such of the Sadducees as were most inveterate against him) came thither to attend upon Felix, and to follow their Prosecution; bringing with them one Tertullus a Roman Lawyer, and a famous Pleader, to manage for them.

A. D. 61.

2 & 3. The Court being set, and Paul called to the Bar, Tertullus began to open the Charge with a flattering Oration in Praise of Felix, the Happiness they enjoyed under his Management and Government, with all Expressions of Gratitude for it; the better to bias him in Favour of his Cause: Wherein he acted a most fulsome and hypocritical Part; for though Felix had done some good Actions in the Beginning of his Government, he had

* Ver. 2. Very worthy Deeds, or Καλοσθεμαίων γυναικῶν Regulations made—See Josephus as quoted below.

*A. D. 61. had been ever since a notorious Oppressor of the People, and was accused for it to Nero.**

4. Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldst hear us of thy clemency a few words.

5. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews thro'out the world, and a ring-leader of the sect of the Nazarenes:

6. Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7. But the-chief captain Lyfias came upon us, and with great violence took him away out of our hands.

8. Commanding his accusers to come unto thee, by examining of whom, thy self mayest take knowledge of all these things whereof we accuse him.

9. And the Jews also assented, saying, that these things were so.

10. Then Paul, after that the governor had beckned unto him to speak, answered.
For-

4, 5 & 6. Then he came to his Charge, which consisted of three Parts, in the first whereof Paul was accused as a Person of seditious Practices among the Jews in several Parts of the Roman Empire; next, that he made himself the Head of a dangerous and heretical Sect of Religion, called Nazarenes, (i. e. Christians) from one JESUS of Nazareth; and then, that he had profaned the Temple, by bringing Heathens uncircumcised into it, contrary to the Law.

7 & 8. For which Crimes he was apprehended in order to be tried and punished by the Jewish Law, but Lyfias the Captain of the Temple rescued him by his Soldiery, and sent him hither to be tried before you. The Truth of all which Particulars (says he) the High-Priest and Council can now testify.

9. Then the High-Priest, and the Doctors that were of his Side, declared it all to be true.

10. His Accusation being thus laid, Felix bad Paul make his Defence. Which he began with an Acknowledgment, That it was some

* See Josephus, Lib. XX. Cap. vii.

Forasmuch as I know that thou hast been of many years a Judge unto this nation, I do the more chearfully answer for myself:

and the turbulent Disposition of that People, as would soon discover to him *their* Malice, and *his* Innocency in the present Case.

some Advantage and Encourage- *A. D. 61.*
ment to him to plead his Cause before a Judge, that had been several Years the Procurator of *Judea*, and was thereby acquainted with so much of the *Jewish* Religion,

11. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13. Neither can they prove the things whereof they now accuse me.

they have not *one Particular* to instance in, that can amount to the least Proof of it.

11, 12 & 13. Now as to the first Part of my Accusation, *viz.* That of *Sedition*; be pleased to know, That about twelve Days since I came up to *Jerusalem* to keep the solemn Feast of *Pentecost* appointed by the Law; from which Time to this, I preached no Doctrine in publick, either in the Temple, Synagogue, or any other open Place in the City; much less had I any *Concourse* of People about me for any *seditions* Purpose; but attended the stated Worship of the Temple, in a religious and peaceable Manner. Nay, while they throw this general Charge of *Sedition* upon me,

14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.

in them, but what answers to the ultimate End, and the very Design of their own *Law*, and is agreeable to all the Predictions of their *Prophets*.

14. As to the Charge of being the Head of a *Heresy*; I freely own my self to be a *Christian*; which *Religion* is no other than that which the *God of Israel* intended to establish under the great *Messiah*; nor has JESUS its divine Author, nor any of its Doctrines or Worship, any thing

15. Now

A. D. 61.

15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust.

that all *Jews*, except the *Sadducees*, allow and approve of.

16. And herein do I exercise my self to have always a conscience void of offence toward God, and toward men.

17. Now after many years, I came to bring alms to my nation, and offerings.

18. Whereupon † certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

legal and peaceable Manner; some *Asian Jews* raised the Multitude upon me, as a Profaner of the *Temple*, Which malicious and rash Suggestion, they grounded merely upon seeing me one Day walk along the Streets

15. Now the main Drift of this Christian Profession, lies in this one Article, *That there shall be a future Life after this, a State of Rewards and Punishments to every Man according to his Behaviour in this World*; which is a Doctrine

16. And upon this *Persuasion* it is, that I and all good Christians, make it our utmost and constant Care to live in strict Piety to God, and in an exact Justice and Charity towards all Mankind.

17. Then as to *profaning of the Temple*, it is directly contrary to the Design for which I came to *Jerusalem*, and false in Fact, from my Behaviour in that Place of sacred Worship. The Design I came upon, was to bring Contributions to some of my poor Countrymen, from their Brethren in other Parts, * where I had been collecting them; and at the same time, to keep the Feast of *Pentecost*, and perform a Vow † I had made, by proper Offerings to God, agreeable to the Law.

18. During † which my Attendance in the Temple, with only four Men with me, that were under the same *Vow* of the *Nazarite* as I was, all of us performing our sacred Duty in a legal and peaceable Manner; some *Asian Jews* raised the Multitude upon me, as a Profaner of the *Temple*, Which malicious and rash Suggestion, they grounded merely upon seeing me one Day walk along the Streets with

* *Viz.* In *Macedonia* and *Achaia*, Chap. xviii. 18.

† Chap. xxi.

‡ Ver. 18. *Whereupon*, *by* *it* — during which Time, or Things. *Luke* xii. 1.

with one *Trophimus*, a *Gentile* Christian of *Ephesus*; *A. D. 61.*
and when they came into Court, could give no Manner of Evidence for the Truth of it.

19. Who ought to have been here before thee, and object, if they had ought against me.

19. And if they could now have done it, they would not have failed of being here.

20. Or else let these *here* say, if they have found any evil-doing in me, while I stood before the council.

20. As for the High-Priest and the *Jews* that are present, they can be no Witnesses, for they saw nothing of me until I was brought before them into Court.

And if I was convicted there of any one Crime or Misbehaviour, let them speak.

21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead, I am called in question by you this day.

21. All that I said then in Court, was, That out of pure *Party Cause* I was accused by the *Sadducees*, for owning a *future State*, and a *future Judgment*: In which the *Pharisees* pleaded for, and acquitted me; and that whole honourable *Set* may be as well

arraigned for *that Doctrine as I am.*

22. And when Felix heard these things, having more perfect knowledge of *that way*, he deferred them, and said, When *Lyfias* the chief captain shall come down, I will know the uttermost of your matter.

22. *Felix* plainly perceived their Evidence amounted to nothing, and so would pass no Sentence in the Case, but told the High-Priest he would make it his Business to inform himself about *Paul's* Religion, * and see what Principles it had that tended to the Disturbance of the Government; and

as

* Ver. 22. *Ἀκριβέστερον οἰδὼς τὰ περί τῆς ὁδοῦ* — Having more perfect Knowledge of that Way. These Words may either signify, That *Felix* very well knew so much of the Christian Religion, as to see it had nothing in its Principles against the Peace of the Government; or else, That he would endeavour to inform himself in it. The latter Sense seems best to agree with the 24th Verse.

A. D. 61 as to the *Riot*, he would hear what *Lyfias*, who was then present, said; and then would give Judgment accordingly.

23. And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in CHRIST.

25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

of the People in his Government, Drusilla had left her own † Husband to marry him; the Nature, and terrible Consequences of both which Crimes, the Apostle laid so home to their Consciences, as put Felix into a dreadful Apprehension, so that he interrupted his Discourse, and bad him retire, until he should have Leisure to hear him again,

26. He hoped also that money should have been given him of Paul, that he might loose

23. In the mean time, though he still kept Paul under Confinement by a Guard upon him, yet he ordered all his Friends and Acquaintance should have free Access to him.

24. Some time after, Felix and his Wife Drusilla, sent for Paul to their Lodgings, to give them an Account * of his Christian Religion.

25. In which Conference Paul took the Opportunity to enlarge most pathetically upon those particular Points that most nearly touched upon the Vices they were both notoriously guilty of, viz. Justice, Chastity, and the future Judgment upon the Breach of such Duties. Now Felix had been a most unjust Oppressor † of the People in his Government, Drusilla had left her own † Husband to marry him; the Nature, and terrible Consequences of both which Crimes, the Apostle laid so home to their Consciences, as put Felix into a dreadful Apprehension, so that he interrupted his Discourse, and bad him retire, until he should have Leisure to hear him again,

26. Yet this Discourse, and the present Effects of it, soon cooled and wore off the Mind of that wicked Man; for tho' he sent for Paul

* See the NOTE on the 22d Verse.

† Tacitus's Hist. Lib. V.

† Josephus's Hist. Lib. XX.

loose him: wherefore he sent for him the oftner, and communed with him.

Paul again, and several Times gave him a Hearing; his only Design was to get him to offer a Bribe for his Deliverance.

27. But after two years, *Porcius Festus* came into *Felix* his room: and *Felix* willing to shew the Jews a pleasure, left *Paul* bound.

27. And with this base Intent he kept him a Prisoner for above two Years, when the Emperor removed *him* from his Government, and put *Festus* into his Place; and tho' *Felix* knew in his Conscience *Paul* was innocent,

and ought to have been discharged; yet, now at his going out of Office, to please the Jews, for fear they should inform against him for his many exorbitant Practices, left him a Prisoner to his Successor *Festus*.



CHAP. XXV.

The CONTENTS.

Paul tried again at *Cæsarea* before *Festus*. *He insists on his Roman Freedom, and refuseth to be tried in the Jewish Council at Jerusalem. 'Tis determined he must go to Rome to be tried, as he had appealed to Cæsar. His Hearing before Agrippa.*

1. **N**OW when *Festus* was come into the province, after three days he ascended from *Cæsarea* to *Jerusalem*.

1. **A**S soon as *Festus* was settled in his Procuratorship at *Cæsarea* in *Felix's* Room, he went up to *Jerusalem*, the capital City of his Province, to pay a Visit to the High-Priest and *Jewish Council*. *A. D. 61.*

2. Then the high priest, and the chief of the Jews informed him against *Paul*, and besought him.

3. And desired favour

2 & 3. Who with that Part of them that were *Sadducees*, entertained the new Governor with an Account of *Paul* and his pretended Crimes, earnestly requesting he would send for him from *Cæsarea*,

A. D. 61. your against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

Cæsarea, and try him before their Council at *Jerusalem*. But their secret Intent was to way-lay him, and murder him upon the Road.

4. But *Festus* answered, that *Paul* should be kept at *Cæsarea*, and that he himself would depart shortly thither.

4 & 5. *Festus* told them, he knew no Reason why he should not be try'd where he was; and as he himself was shortly going thither, where he kept his Residence, if they would send their Evidences along with him, they should have him tried.

5. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6. About ten Days after he went accordingly, and next Morning after his Arrival brought *Paul* into Court.

6. And when he had tarried among them more than ten days, he went down unto *Cæsarea*, and the next day sitting in

the judgment-seat, commanded *Paul* to be brought.

7. And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against *Paul*, which they could not prove.

7. The Deputies of the High-Priest and Council fell again to their old Charge, but could prove nothing of it.

8. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against *Cæsar* have I offended any thing at all.

8. *Paul* making the same Defence he had done before to *Felix*. (*Chap. xxiv.*)

9. But *Festus* willing to do the Jews a pleasure, answered *Paul*, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

9. And the' *Festus* saw plainly they could make nothing out against him, yet, upon fresh Importunities, willing to gratify the Jewish Court, consented to have him carried to *Jerusalem*; but as by the Roman Laws he could not

not do it without his own Consent, asked *Paul* if he were willing to go thither? *A. D. 61.*

10. Then said *Paul*, I stand at *Cæsar's* judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest

10. But *Paul* knew the implacable Malice of his *Jewish* Adversaries too well, to consent to such a Proposal; and therefore told *Festus*, That as a *Roman Citizen*, he was subject to be tried by no Laws but those of the Empire, and so insisted upon that Privilege. Nay, (says he) if I were liable to *their* Court, yet, as you yourself must own, they have proved me guilty of no Breach of the *Jewish* Law, and therefore there can be no Occasion for my going thither.

11. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them: I appeal unto *Cæsar*.

11. If I have committed any capital Crime against the Imperial Laws, I am free to submit to the Punishment of it: But if not, it would be a barbarous and illegal Thing in you to throw me into the Hands of a Court that are my professed Enemies; and to prevent your Design, I appeal to the Emperor.

12. Then *Festus*, when he had conferred with the council, answered, Hast thou appealed unto *Cæsar*? unto *Cæsar* shalt thou go.

12. Upon which, *Festus* consulted with the *Roman* Officers about him, and knowing that this Appeal to the Emperor, had put a Stop to all further Proceedings against *Paul*, in either *his* or the *Jewish* Court, told him his Privilege could not be denied him, and so he must go to *Rome* and be judged by the Emperor himself.

13. And after certain days, king *Agrippa*, and *Bernice* came unto *Cæsarea* to salute *Festus*.

14. And when they had been there many

13 & 14. Some Time after this, *Agrippa* the Tetrarch of *Galilee*, and his Sister *Bernice*, came to pay *Festus* a Compliment upon his Accession to his Government, and he acquainted him with *Paul's* Case; N days,

A. D. 61. days, Festus declared Pauls cause unto the king, saying,
 There is a certain man left in bonds by Felix:

15. About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16. To whom I answered, It is not the manner of the Ro-

mans to deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17. Therefore when they were come hither, without any delay, on the morrow I sat on the judgment seat, and I commanded the man to be brought forth.

18. Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19. But had certain questions against him of their own superstition, and of one JESUS, which was dead, whom Paul affirmed to be alive.

20. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and be there judged of these matters?

per Judges of such Matters?

21. But when Paul had appeal'd to be reserved

15 & 16. How the *Jewish* Council would have persuaded him to have passed Sentence of Death upon the Man without a fair Tryal, and meerly upon their verbal Accusation. But that he could not answer to do so by the *Roman* Laws.

17, 18 & 19. And that he had given him a Tryal, expecting they could have proved some notorious Crime or other against him; but found upon the Hearing, it was nothing but a Quarrel about some Points of the *Jewish* Religion; and particularly about a *Matter of Fact*, whether one JESUS, whom the *Jews* had crucified, were risen from the Dead again, as *Paul* affirmed he was.

20. Now I thought these Disputes did no Way concern me, nor the Peace of the Government, but related wholly to the *Jewish* Religion; and therefore I asked the Prisoner, whether he would be tried by the High-Priest's Court, who were the proper

21. But I perceive the Man has no Opinion of the Justice of that

served unto the hearing of Augustus, I commanded him to be kept that I might send him to Cæsar.

that *Bench*, and, to be sure to *A. D. 61.* avoid it, has *appealed to Cæsar*, and so I must keep him until I can send him to *Rome*.

22. Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

22. *Agrippa* having a Mind to hear what *Paul* could say for himself: To Morrow, says *Festus*, you shall.

23. And on the morrow when Agrippa was come, and Bernice with great pomp, and were entered into the place of hearing, with the chief captains, and principal men of the city, at Festus commandment Paul was brought forth.

23. Accordingly next Day, *Agrippa* and his Sister appeared in Court with a splendid Train of Officers and Servants, with the Gentry of the Town waiting upon them; and so *Paul* was brought in.

24. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

24 & 25. *Festus* opened the Case, as it had passed between the *Jews* and him; the Conclusion whereof was, That *Paul* had *appealed to Cæsar*, and must be sent to *Rome*.

25. But when I found that he had committed nothing worthy of death, and that he himself had appealed to Augustus, I have determined to send him.

26. Of whom I have no certain thing to write unto my lord: wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

26 & 27. Now (says he) I can't send him without the State of his Case along with him; and I had a mind *Agrippa* should hear him, and give me his Advice, how, and what I should write to the Emperor, about a Man that was really convicted of no Crime.

27. For it seemeth to me unreasonable, to send a prisoner, and not withal to signify the crimes laid against him.



C H A P. XXVI.

The CONTENTS.

Paul's Defence of himself before King Agrippa. His Account of his Conversion. Festus tells him he is mad. Paul's Answer to him. 'Tis agreed that he must go to Rome, and be tried before the Emperor.

A. D. 62.

1. **T**HEN Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretched forth the hand, and answered for himself,

2. I think my self happy, king Agrippa, because I shall answer for my self this day before thee, touching all the things whereof I am accused of the Jews.

3. Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

5. Which knew me from the beginning (if they would testify)

1. **F**ESTUS having represented the Matter to Agrippa and the Court, (*Chap. xxv. 15, &c.*) Agrippa bad Paul give him the Particulars of his Defence.

2 & 3. Paul began with Expressions of the great Satisfaction it was to him, to have an Opportunity of pleading his Cause before a Person so well skilled in the Jewish Religion and Laws, and who, upon a patient Hearing, could not fail to judge and declare his Innocency.

4 & 5. Now these very Jews (says he) that have so unjustly accused me for an Enemy of their Law, if they had been so fair as to dare to speak the Truth, could themselves have testified, that I was born and educated a Pharisee, the most severe

fic) that after the most severe * in Points of Faith, and A. D. 62.
 strictest sect of our re- most exact in the ceremonial
 ligion, I lived a Pha- Duties, of all the Jewish Sects;
 risee. and so lived and conversed for
 many Years at Jerusalem.

6. And now I stand, and am judged for the hope of the promise made of God unto our fathers.

of CHRIST the *Messiah*, and of our Resurrection and future State, now proved and demonstrated by his rising from the Dead.

7. Unto which promise our twelve tribes instantly serving God day and night, hope to come; for which hope sake, king Agrippa, I am accused of the Jews.

6. Nay, and the very Article of Faith I am now accused of, is no other than that great Divine Promise made to Abraham and the Patriarchs, viz. The Promise

7. An Article this, That all orthodox Jews have ever believed, and is the Spring and Foundation of all the divine Worship they constantly pay to GOD. It is this I am arraigned for; but it is by the Sadducees, who believe no future State at all.

8. Why should it be thought a thing incredible with you, that God should raise the dead?

and Punishments; or why his infinite Power should not enable him to raise the Dead to Life again?

9. I verily thought with my self, that I ought to do many things contrary to the Name of Jesus of Nazareth.

10. Which thing I also did in Jerusalem,

8. Now, I challenge these Adversaries to give me any one Reason, Why a God of infinite Justice and Wisdom, should not appoint a future State of Rewards

9, 10 & 11. As to my Profession of these Promises to be fulfilled in JESUS of Nazareth, owning his Messiahship and Resurrection; when you consider the violent Prejudices I had against all People of that Persua-

N 3

sion,

* Ver. 5. The most strictest Sect. The Word Pharisee comes from a Hebrew Word, that signifies to separate. For they desired to be distinguished from all other Jews, upon Pretence of greater Nicety and Exactness in legal Observance.

A. D. 62. I am, and many of the saints did I shut up in prison, having received authority from the chief Priests, and when they were put to death, I gave my voice against them.

11. And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities.

12. Whereupon as I went to Damascus, with authority and commission from the chief priests:

13. At midday, O king, I saw in the way a light from heaven, above the brightness of the sun; shining round about me, and

14. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

15. And I said, Who art thou, Lord? And he said, I am Jesus whom

tion, both by my Education and Temper; how many of them I voted to Prisons and Death at *Jerusalem*, what a severe Commission I obtain'd from the Council, to punish, banish, and persecute them wherever I found them, and by all Methods of hard Usage to make them renounce their Profession; you cannot think I turned *Christian* out of any light and frivolous Considerations, but from clear and weighty Evidences. Now the Occasion and Manner of my Conversion was this;

12 & 13. As I was upon the Road to *Damascus*, in pursuance of that bloody Commission * against the Christians of those Parts, we were surrounded with a glorious Appearance of the Divine Majesty, in a Light that eclipsed the Sun.

them which journeyed with me.

14. The Brightness and Terror whereof, caused me and my Fellow-Travellers to fall prostrate upon the Earth; when a Voice from the Divine Glory, directed to me by *Name*, asked, *Why I persecuted his Disciples, and thus pretended to withstand the irresistible Evidences and Power of GOD's true Religion?*

15. When, in the utmost Degree of Astonishment, I cried to know what tremendous Voice this

* See Chap. ix, and Chap. xxii; and compare this Relation with them.

whom thou persecutest. this was, I was answered, It was the Voice of JESUS of Nazareth the Son of GOD, the true Messiah, of whose Disciples I was so unmerciful a Persecutor. A. D. 62.

16. But arise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I shall appear to thee.

16. Arise therefore (said Jesus to me) and be now convinced of your Error, for I have in this miraculous Manner discover'd my self to you for your Conversion, in order to make you an eminent Apostle and Preacher of the Truth of my Religion, whereof now you are convinced, and in which I will particularly instruct you afterward.

17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee.

17. And in whatever Dangers you shall be involved by your Publication of this my Religion, I will, by my Power and Providence, protect you against either Jews or Gentiles.

18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

18. For the Conversion of both which People, I now ordain you an Apostle and Preacher, to convert them from their Idolatry, recover them from their Ignorance, Superstition, and Immoralities; that from being Slaves of Sin and Satan, they may become the Children of GOD, and Heirs of eternal Happiness, by a sincere Faith in me, and

Practice of the Duties of my Religion.

19. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: such a Demonstration from Heaven itself?

19. Thus I was converted, and how, O King Agrippa, could any Man, without the most inexcusable Obstinacy, stand out against

20. But shewed first unto them of Damascus,

20. I could not; and therefore immediately being * baptized and * See Ch. N 4 invested ix.

A. D. 62. *cus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.*

21. For these causes the Jews caught me in the temple, and went about to kill me.

the People on purpose to destroy me.

† See Ver. 17.

22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23. That † Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

redeem the whole World from the Punishment of their past Sins; and by the Conquest of Death by his † Resurrection, give all Mankind a Pledge and Assurance of Life and Immortality, upon the Terms of sincere Faith and Obedience.

invested with the Powers of the Holy Ghost, I set my self, in all Places I came at, to convert both *Jews* and *Gentiles*, by preaching this sincere Repentance, Faith, and Obedience in CHRIST the *Messiah*.

21. And having done this in several Parts of the * lesser *Asia*, some of those *Jews* meeting me afterward in the Temple, raised

22. But through the Divine † Providence, I have hitherto escaped, the Effects of their Malice, and continue to preach the same Doctrine of CHRIST's *Messiahship*, and his Resurrection; which indeed is the Thing aimed at by *Moses*, and answers exactly to the Predictions of the Prophets.

23. For those Prophecies concerning the *Messiah*, do in no wise represent him as a *temporal Monarch*, triumphing in the Conquest of Nations, and in the Destruction of Mankind; but as a *suffering* † *Saviour*, that should by the Merits of his Death, re-

24. At

† Chapters xvi. xvii. xviii. and xix.

† Ver. 23. οὗ Χριστοῦ παθούσης—That Christ was capable of suffering, and was to suffer. See the NOTES on PREFACE to 1 Epist John iv. 3.

‖ Ver. 23. Be the first that should rise from the Dead. See NOTE on Chap. xiii. 34.

24. And as he thus spake for himself, Festus said with a loud voice, Paul thou art beside thy self, much learning doth make thee mad.

25. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner.

27. King Agrippa, believest thou the prophets? I know that thou believest. *cal* Writings to be of Divine Inspiration. See then, if all their Representations of the *Messiah* are not most eminently fulfilled in *Jesus Christ*.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And

24. At this Discourse of *Paul's*, *A. D. 62.* *Festus*, being a Person utterly unacquainted with either *Jewish* or *Christian* Notions, took him to be beside himself, and told him, he had studied himself out of his Wits.

25. *Paul* very modestly replied, that he gave no Symptoms of any irregular Transport, but had spoken only clear and plain Matters of Fact;

26. For the Truth of which, in the main, he was willing to appeal to King *Agrippa*, who could tell, That the Life, Death, and Resurrection of *JESUS*, (and his *own* Conversion too) were not meer Inventions of his own, but Things of publick Fame and Cognizance throughout all the *Jewish* Land.

27. Then addressing himself to *Agrippa*, You, O King, (says he) by being a *Jew*, must be supposed to believe the *prophetic* Writings to be of Divine Inspiration. See then, if all their Representations of the *Messiah* are not most eminently fulfilled in *Jesus Christ*.

28. The King replied, That the Account he had given of his Conversion, and the Reasons for his Religion, had almost induced him to be a Christian *.

29. *Paul*

* Ver. 28. *Almost thou persuadest me to be a Christian.* But whether this was said by way of *Banter*, or in good *Earnest*, is hardly to be determined. 'Tis clear that *Agrippa* never did turn *Christian*, whatever present Effect this Discourse might have on him.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

29. Paul told him, he wished and prayed, that both himself, and the whole Court were *Cbristians* in every Respect as *he* was, excepting the Circumstance of *suffering* for it as *he* did.

30. And when he had thus spoken, the king rose up, and the governour, and Bernice, and they that sat with them.

30 & 31. And thus ended Paul's third Hearing at *Cæsarea*. The Court rose, and, in Conference afterward, all agreed, He was guilty of no Crime that deserved for much as Imprisonment.

31. And when they were gone aside, they talked between themselves, saying, This man doth nothing worthy of death, or of bonds.

32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

32. Agrippa telling Festus that he ought to have been discharged, but that as he had appealed to the Emperor, he must now be sent to *Rome*, and referred to *Nero*.



CHAP. XXVII.

The CONTENTS.

Paul's Voyage to Rome, to be tried before Nero. An Account of his Shipwreck and Escape in the Isle of Malta.

A. D 62. 1. **AND** when it was determin'd that we should sail into Italy, they delivered Paul and certain other prisoners, unto one named Julius, a centurion of Augustus band.

Legion of Augustus, to ship off for Italy.

1. **T**HE Prediction of Christ to Paul (*Chap. xxiii. 11.*) that he should preach the Gospel at *Rome* itself, was now going to be fulfilled; for upon his Appeal to Cæsar, Festus delivered him and some other Prisoners to Julius, a Captain of the

2. We

2. And entring into a ship of Adramyttium, we lanchèd, meaning to sail by the coasts of Asia, one Aristarchus a Macedonian of Thessalonica, being with us.

3. And the next day we touchèd at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4. And when we had lanchèd from thence, we sailèd under Cyprus, because the winds were contrary.

5. And when we had sailèd over the sea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7. And when we had sailèd slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailèd under Crete, over against Salmone:

8. And hardly passing it, came unto a place which is called, the city of Lasea.

2. We were put aboard a Vessel of *Adramyttium* (a Sea-Port Town of *Mysia*) and so were to coast along the lesser *Asia*; *Aristarchus* being the only Christian Acquaintance beside myself,* that *Paul* had in the Ship. *A. D. 62.*

3. Touching at *Sidon*, as we made for the Coast, *Julius* was so civil to *Paul*, as to let him go and see his Christian Friends there for his Refreshment.

4 & 5. Thence we were forced by the Wind to go round the Isle of *Cyprus*, and so by *Cilicia* and *Pamphylia*, came to *Myra* in *Lycia*.

6. When the Captain happening on an *Alexandrian* bound for *Italy*, put us aboard her.

7 & 8. The Wind continued so cross, that we were a great while, and with much Difficulty, getting to *Cnidus*, and at last were forced to get under the Isle of *Crete*, over-against the Promontory of *Salmone*; and could hardly reach *Lasea* by the *Fair Havens*.

The fair havens, nigh whereunto was

9. Now

* See the NOTE on Chap. xvi. 10.

A. D. 62. 9. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, &

10. And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading of the ship, but also of our lives.

11. Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phœnice, and there to winter, which is an haven of Crete, and lieth toward the south-west, and north-west.

13. And when the south-wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14. But not long after there arose against it a tempestuous

9 & 10. By this loss of Time, our Voyage became very dangerous, for the great Fast of *Expiation* was past, (*i. e.* about *Michaelmas* time) and those Seas very stormy. Inasmuch that *Paul* advised them to winter there, unless they would run the Hazard of the Vessel and their own Lives.

11. But the Captain was advised by the Master that owned the Vessel, who was of a contrary Mind.

12. And so indeed was the major Part of the Crew (the Haven being a very bad one;) and were by any Means for getting to *Phœnice*, a good Port in the same Isle, that had a Harbour with a double Channel, one to the South-West, the other to the North-West.

13. As soon as they were got out of Harbour, the Wind coming to the *South*, a gentle Side-Gale, they did not question but to gain it, and keep Coasting along.

14 & 15. But they were soon disappointed by a most terrible North * East-Wind, that forced us,

* *Ver. 14.* Called *Euroclydon*. The best Critics think the true Reading of this Word should be *εὐρυκλύων*; and that it

ous wind, called Euroclydon.

15. And when the ship was caught, and let her drive.

16. And running under a certain island, which is called Claudia, we had much work to come by the boat:

17. Which when they had taken up, they used helps, under-girding the ship: and fearing lest they should fall into the quick-sands, strake sail, and so were driven.

18. And being exceedingly tossed with a tempest, the next day they lighted the ship;

19. And the third day we cast out with our own hands the tackling of the ship.

20. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved, was then taken away.

21. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, to have gained

us, against all we could do, to let her drive. *A. D. 62.*

16 & 17. We were driven under the Isle of *Claudia*, where we had much ado to hale in our Boat, but at last got it, and birthing the Ship as well as we could, to keep her from splitting, struck all her Sails, and drove along.

18 & 19. Next Day, and the Day after, the Storm held so hard, that we were forced to throw a great deal of Goods over-board, and as much as we could spare of the very Tackle.

20. It held so long without either Sun or Stars to steer by, that we could not but conclude, we should split upon some Sand or other.

21 & 22. But when we had wrought hard, and eat little for a Fortnight together, *Paul*, by way of gentle Reprimand, asked the Captain and the Crew, what they had gained by not taking his Advice; but however (says he)

it does not signify the *Name* of any particular Wind, but the *Quarter* from whence it blows, viz. the *North-East*. *Euroclydon*, as the vulgar *Latin*. See Dr. *Bentley's* Remarks on *Free-thinking*, Part I. Page 69, 70.

A. D. 62. ed this harm and loss:

22. And now I exhort you to be of good cheer: for there shall be no loss of any mans

he) be not discouraged, for tho' the Vessel is lost, your Lives shall be all saved.

life among you, but of the ship.

23. For there stood by me this night the Angel of God, whose I am, and whom I serve,

24. Saying, Fear not, Paul, thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee.

25. Wherefore (Sirs) be of good cheer, for I believe God, that it shall be even as it was told me.

26. Howbeit, we must be cast upon a certain island.

27. But when the fourteenth night was come, as we were driven up and down in Adria about midnight, the ship-men deem'd that they drew near to some country,

28. And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded

23 & 24. And to assure you of the Truth of what I say, the true God, whose Apostle I am, and whose Religion I profess, sent his Angel this very Night, to comfort me in this Distress, and to assure me I should escape it, and get safe to Rome, to be tried by Cæsar; and that moreover for my Sake you should all save your Lives, if you would be advised by me.

25 & 26. Be of good Courage then, for I am certain GOD will perform his Promise. And by divine Information, I tell you before-hand, we shall be cast upon a certain Island.

27. The fourteenth Night after this Storm began, as we were driven about that Part of the *Mediterranean* * that runs into the Gulf of Venice, the Mariners guessed they were near some Shore.

28. And found it pretty certain, by the Decrease of their Soundings as they drove along.

again, and found it fifteen fathoms.

29. Then

* Ver. 27. That this was called by, and included in the Name of *Adria*. See Dr. Wells's Geograph. New Testam. Part II. Page 148.

29. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

29. For fear of Rocks, therefore, they put out all Anchors from the Stern, and lay by wishing for Day-light to discover the Shore. *A. D. 62.*

30. And as the ship-men were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors

30. They saw it next Morning, and the Mariners would have secretly got the Boat and made off; to cover which Design, they pretended to go down, and let another Anchor from the Ship-head.

31. Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

31. But *Paul* (most probably by divine Suggestion) knowing their Purpose, told the Captain, That tho' he had assured them, by divine Information, their Lives

were safe, yet it was upon the natural Condition that every one should do his best Endeavour for it; and if he suffered the Mariners that were to guide the Ship, to go off and leave her, they should all be lost.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

32. To prevent them therefore, the Captain ordered his Soldiers to cut the Boat off, and set her a-drift.

33. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing:

33 & 34. Morning coming on, *Paul* advised the whole Crew to eat and drink a full Meal after their hard Labour, and very little Refreshment. You ought to do it (says he) for your * Healths Sake, and the better to enable you to work for your Escape to Land; which, with God's Blessing, and your own Endeavours, you will certainly do.

34. Wherefore I pray you to take some meat: for this is for

your

* *Ver. 34. ἵνα ὑμεῖς ὑψήσῃτε σωθῆναι*—For your Health, i. e. either in general, or it will strengthen you to swim and save yourselves.

A. D. 62. your health: for there shall not an hair fall from the head of any of you.

35. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

36. Then were they all of good cheer, and

37. And we were in all in the ship, two hundred and threescore and sixteen souls.

38. And when they had eaten enough, they lighted the ship, and cast out the wheat into the sea.

39. And when it was day, they knew not the land: but they discovered a certain creek, with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40. And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoised up the main sail to the wind, and made toward shore.

41. And falling into a place where two seas met, they ran the ship aground, and the fore part stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42. And the soldiers counsel was to kill the

35, 36 & 37. And he to encourage them the more, ordered the Table to be spread, said Grace before them all, and then began to eat; they all followed his Example with Chearfulness and Satisfaction in the Hopes he had given them.

they also took some meat.

38. Then confiding in what *Paul* had said, That the Ship would be lost, and they must escape for their Lives, they flung their Provisions over-board.

39. Full Day-light being come, they could see the Shore, but could not tell what Land it was, and seeing a Creek, they resolved to thrust into it if it were possible.

40. And accordingly weighed Anchor, hoisted Sail, and try'd for it.

and hoised up the main sail to the wind, and made toward shore.

41. But before they could reach quite into it, fell aground between two Seas, that beat the Stern a-pieces, while the Head lay fast.

and remained unmoveable, but the hinder part was broken with the violence of the waves.

42. The Soldiers, seeing Things come to Extremity, advised the Captain

the prisoners, lest any of them should swim out, and escape.

Captain to kill the Prisoners, that so he might be answerable for none of their Escapes.

43. But the centurion, willing to save Paul, kept them from *their* purpose, and commanded that they which could swim, should cast *themselves* first into the sea, and get to land:

43. But for *Paul's* Sake, he gave them all Leave that could swim, to make to Shore, and help the rest;

44. And the rest, some on boards, and some on *broken pieces* of the ship: and so it came to pass, that they escaped all safe to land.

44. Who, with God's Assistance, swimming upon Planks and Wrecks, got every one of them safe to Shore.



CHAP. XXVIII.

The CONTENTS.

Paul's Treatment in the Isle of Malta. Is bit by a Viper without Harm; and is taken for a Deity. The Governor's Father cured by Paul, with many others. He proceeds to Rome. Is met by some Christians on the Road. Has only one Soldier to guard him, and freely converseth with his Friends. He preacheth to the Jews at Rome. The Success he had in it.

1. **A**ND when they were escaped, then they knew that the island was called Melita.

2. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

1. **G**ETTING thus all safe ashore, we soon learned by the Inhabitants the Name of the Island to be *Melita* (now called the Isle of *Malta*.)

2. Those barbarous and uncultivated People, treated us with unexpected Humanity, receiving us into their Houses, and made Fires to dry and warm us.

A. D. 63.

3. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastned on his hand.

4. And when the barbarians saw the venomous beast on his hand, they said among themselves, No doubt this man is a murtherer, whom though he hath escaped the sea, yet vengeance suffereth not to live.

5. And he shook off the beast into the fire, and felt no harm.

6. Howbeit, they looked when he should have swoln, or fallen down dead suddenly: but after they had looked a great while, and so no harm come to him, they changed their minds, and said that he was a god.

7. In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously.

8. And it came to pass, that the father of Publius lay sick of

3. As Paul was turning the Wood upon the Fire, a Viper fastned upon his Hand.

heat, and fastned on his hand.

4. The ignorant Inhabitants knowing Paul to be a Prisoner for some supposed Crimes, and judging of every Thing merely by Events, concluded him to be a Malefactor indeed; and that though Providence had let him escape the Sea, yet it had now overtaken him in an exemplary Manner.

5. Paul shook the Viper into the Fire, without the least Harm received by it.

6. But the People being acquainted with the desperate Venom of that Creature, expected he would soon have dropp'd for dead; but convinced by a sufficient Time, it had no Manner of Effect upon him, they concluded him to be a kind of * Deity.

7. Near to the Place where we got ashore, the Roman Governor Publius kept his Residence, who out of Respect to the Captain (Julius) that guarded us, sent for us Home, and entertained us with great Civility.

8. The Governor's Father at that Time lay sick of a Fever, attended with a Dysentery, to whom

* 'Tis supposed by learned Men, that they took him to be Hercules.

a fever, and of a bloody flux, to whom Paul entred in, and prayed, and laid his hands on him, and healed him. whom *Paul* went, and by Prayer and Imposition of Hands restored him immediately to perfect Health, *A. D. 63.*

9. So when this was done, others also which had diseases in the island, came, and were healed:

10. Who also honoured us with many honours, and when we departed, they laded us with such things as were necessary.

11. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was *Castor* and *Pollux*.

12. And landing at Syracuse, we tarried there three days.

13. And from thence we set a compass, and came to Rhegium; and after one day the south-wind blew, and we came the next day to Puteoli.

14. Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15. And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three taverns: whom when Paul saw, he thanked God, and took courage.

9. The Fame of which miraculous Cure, induced abundance of other People to bring their sick Friends to him, and he cured them all.

10. The People, in Gratitude for such Benefits, gave us Plenty of all Provisions, and at parting, furnished us with all Necessaries for our Voyage.

11. At three Month's End we went aboard an *Alexandrian* that wintered in the Isle, call'd *Castor* and *Pollux*.

12, 13 & 14. Landing at *Syracuse* in *Sicily*, thence we turned a little, and touched at *Rhegium*, the first Port in *Italy*, and next Day, with a Southerly Wind, reached *Puteoli*; where some Christian Brethren requested us to stay a Week, and then we went by Land to *Rome*.

15. The *Roman* Christians hearing of our Arrival in *Italy*, came to meet us, some as far as *Appii-Forum*, others as far as the *Three-Taverns*. For which great Expression of brotherly Kindness, *Paul* was very thankful both to God and to them.

A. D. 63.

16. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him.

* See Ch. dier * to guard him.
xii. 6.

17. And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18. Who when they had examined me, would have let me go, because there was no cause of death in me.

19. But when the Jews spake against it, I was constrained to appeal unto Cæsar, not that I had ought to accuse my nation of.

20. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope † of Israel I am bound with this chain.

a † future State.

16. When we were got thither, the Captain delivered all the other Prisoners to the proper Officer called the *Præfess* of the *Prætorium*; but either by his own Recommendation, or by *Felix's* Letter in his Behalf, he got Leave for *Paul* to live in a House of his own, with only one Sol-

17, 18 & 19. Three Days after *Paul* was fixed in his Lodging, he sent for the principal *Jews*, and told them his Case, and the Occasion of his coming thither, his false and malicious Accusation to *Felix* and *Festus*, and his Constraint to appeal to the Emperor: But to fence against any Prejudice these *Romish Jews* might take at him, he assured them, that in this Appeal he would be no *Informer* against his Countrymen of *Judæa* (tho' they had so ill used him) but only stand upon his *own Defence*, and clear *himself*.

20. Now (says he) the Reason I sent for you was, to acquaint you with this my hard Usage, and to assure you, that the only Pretence for it was, my preaching a Doctrine owned and believed by all orthodox *Jews*, viz. The Coming of the *Messiah*, and

21. They

† Ver. 20. *The Hope of Israel*.—See Note on Chap. xxiii. 6.

21. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

21. They told him, They had no Information nor Complaints from *Judea* against him, either by Writing or Word of Mouth. *A. D. 63.*

22. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

22. Only they found in general, that this *Christian Religion* he professed, had a bad Character, and therefore desired him to give them some Account what the Doctrines of it were.

23. And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

23. *Paul* set them a Day to do it in at his Lodgings, where to a numerous Assembly of them, he gave them the History of the Life and Actions of *Jesus Christ*, and shewed them the Nature of his Religion; demonstrating him to be the *true Messiah*, in whom were most eminently fulfilled the grand Designs of the *Mosaical Law*, and all the Predictions and Descriptions of their *Prophets*, in a Discourse for a whole Day together.

24. And some believed the things which were spoken, and some believed not.

24. Which converted some of them, but had no Effect upon others.

25. And when they agreed not among themselves, they departed, after that *Paul* had spoken one word, Well spake the Holy Ghost by *Esaia* the prophet, unto our fathers,

25. As the Infidel *Jews* were going away, *Paul* freely told them, they exactly answered the Character the Prophet *Isaiah* had given of some of their Forefathers, (*Isa. vi. 10.*)

26. Saying, Go unto this people, and say, Hearing ye shall hear,

26 & 27. In which he represented them as an obstinate and incurable Generation of Men, that

A. D. 63. hear, and shall not understand; and seeing ye shall see, and not perceive.

27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes

have they closed, lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

will give them a better Reception than you have done.

29. And when he had said these words, the Jews departed, and had great reasoning among themselves.

30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

by their wilful Lusts and sinful Prejudices, had made themselves deaf to all divine Admonitions, Threatnings, and Persuasions; and so frustrated all the reasonable and merciful Means of their Conversion and Salvation.

28. Know therefore (says he) That all these gracious Privileges of the Religion and Kingdom of the *Messiah*, which you have so ungratefully rejected, shall be offered to the *Gentile* World, who

29. With this the *Jews* went off, and had violent Disputes among themselves about these Matters.

30 & 31. In the mean while *Paul* was permitted (though yet a Prisoner) to dwell in his own hired House, where he entertained, and, with the utmost Freedom, preach'd the *Christian* Religion to all Sorts of People, both *Jews* and *Gentiles*.



A
 PARAPHRASE
 ON
The Epistle of St. PAUL
 TO THE
 ROMANS.



The PREFACE.

THE Sum and Substance of the Christian Religion, is contained in the History of the Life and Death, the Doctrine and Discourses of our blessed SAVIOUR in the Four Gospels. The *Epistolary* Writings of the Apostles were *occasional*, and intended only to confirm the Churches, to whom they were written, in the same Rules of *Gospel Faith* and *Practice* they had before been instructed in. They are accommodated to the particular Disputes and Controversies, Errors or false Notions, that were then set on Foot among Christian People.

P R E F A C E.

WHEREFORE to a due Understanding of the far greater Part of *these* sacred Writings, the principal Thing requisite is, an Insight into the Grounds of the *Controversies* therein handled, and the *Persons* that broached and spread the *false Notions* therein opposed and confuted. The two Epistles to the *Romans* and *Galatians* are, for the Main, written upon one and the same *Occasion*, and levelled at the same erroneous Doctrines; for which Reason, I intend this for a sufficient PREFACE to them both. The Sum of the Case is this:

BEFORE the Coming of *CHRIST*, the *Jews* being the only People in *Covenant with God*, and his proper *Church*; they, instead of an humble Thankfulness for such a Privilege and Favour, proudly look'd upon themselves to have the only *Right* and *Title* to it for ever. All other Nations of the World they contemn'd and despised, as utterly unworthy of any Divine Privilege, Favour, Providence, or Protection. Their *Messiah* they expected to be a glorious temporal *Prince*, who should raise their Church and *Nation* to an Excess of external Greatness and Splendor, and become the *Wonder* and *Amazement*, but not the *Saviour* of the *Gentile* World. These Notions were so rooted in them before, and at our SAVIOUR's Time, that his very *Apostles*, in a great Measure, retained them after his Death, until St. *Peter* was convinced of the contrary, by an express Revelation in *Acts* x. The *Jews* that did embrace the Faith of the Gospel, had still such a Reverence for their *Ceremonial Law*, that they would not endure to converse with a *Gentile-Christian* that was not *circumcised*. But the College of *Apostles*, all fully convinced by St. *Peter's* Case with *Cornelius*, declared in
full

full Council, That God intended to receive the *Gentiles* into the Christian Covenant, without their Observation of the *Mosaical Ceremonies* *. Yet notwithstanding this authoritative Determination, the *Jewish* Christians did, many of them, retain their Zeal for that *Law*, and pressed it as absolutely necessary along with the *Gospel-Religion*, in order to Men's Salvation.

ANY one who reads the *Apostolick Epistles*, (particularly those of *St. Paul*) with any Care and Attention, will find their constant Method to have been, *first* to explain the particular *Point* debated in the *Church*, or amongst the *Persons* they wrote to, and was the *Occasion* of their Writing; and, in the *next* Place, to give them such *Exhortations* to every Christian Duty and Virtue as would be at *all Times*, and in every *Church*, of every *Age*, necessary and of absolute Importance; having a special Eye to the *particular* Virtues those *Disputes* might most probably tempt them to the Neglect of. Now, the *former* Part of these *Epistolary* Writings cannot be rightly understood any other Way, than by attending carefully to the State of the *Questions* therein handled, and determined. And therefore the Errors and vain Disputes, that are to be seen in many Writings of these latter Ages of Christianity, concerning *Faith* and *Works*, *Justification* and *Sanctification*, *Election* and *Reprobation*, and such like; that have confounded, vexed, and distracted the Minds of many Christians; have all arisen from this *one grand* Mistake, of applying certain particular *Phrases*, or *Passages*, in these Writings, to *themselves*, or to any other *particular Persons*, which plainly appear to have referred

* See *Acts* xv.

referred to the then State and Condition, not of *particular Persons* but of *whole Churches*, of the *Jewish* or *Gentile* Part. 'Tis this Mistake that has first troubled the Hearts, and so diverted the Minds of many otherwise good Men, from attending to the more excellent Parts of these Writings, the *moral* and *weighty* Exhortations given to Christians; and, by puzzling them about *former* Controversies that do very *little*, if at *all* concern us *now*; have turn'd off their Thoughts from the *great Matters* of the Law, which are most easy to be *understood*, and of infinite Obligation to be put in *practice*.

THESE Questions therefore, *viz.* *Whether the Gentiles were at all to be admitted into the Church and Kingdom of CHRIST the Messiah?* Or at least, *Whether both they and the Jews, ought not to observe the Ceremonial Law along with the Christian?* *Whether the true Religion were so appropriated and confined to the Jewish Nation, and the Jewish Land, as that for their Obstinacy they could never be cast off and excluded the Church of God?* These, I say, are the Substance of this Epistle, without attending to which, the very *Terms* and *Phrases* made use of in it, must appear improper, the Reasonings hard, intricate, and contradictory; but with this *Key* they are exact, strong, regular, and conclusive. The *two first* of these *Questions* are handled in the eight first Chapters, and some particular Branches of them, in the *13th*, *14th*, and *15th*. The other is treated on in the *9th*, *10th*, and *11th*. These, and all the occasional Exhortations to Christian *Peaceableness* and *Purity*, I have regularly digested in the *CONTENTS* of each CHAPTER.

CHAP.



CHAP. I.

The CONTENTS.

St. Paul declares his Apostolical Commission from Jesus Christ, to preach the Gospel-Religion both to Jews and Gentiles. Expresses his Desire of visiting the Roman Christians, to confirm and strengthen them in the Faith; especially to satisfy them in this particular Point, viz. That both Jew and Gentile were under an absolute Necessity and Obligation of relying wholly upon the Gospel-Religion for Pardon and Salvation. He proves this, first with respect to the Gentiles, from the Consideration of their long inexcusable Idolatry, and enormous Vices and Transgressions. From Ver. 18. to the End.

- | | |
|--|--|
| <p>I. PAUL a servant of Jesus Christ,
 * called to be an apostle, separated † unto the gospel of God.
 and extraordinary * Manner, and by his particular Commission † appointed and selected to be an Apostle and Preacher of the Gospel-Doctrine.</p> | <p>I. PAUL, who from a zealous Persecutor of the Christian Religion, is now become a Disciple of Jesus Christ, being converted by him, in a singular Manner, and by his particular Commission † appointed and selected to be an Apostle and Preacher of the Gospel-Doctrine.</p> |
|--|--|

Written
A. D. 57.

2. (Viz.

* Ver. 1. Called. See ABs ix. and xxii. and xxvi.

† Ibid. Ἀποστέλλω. — Separated to the Gospel. — It being not absolutely certain, whether this PHRASE relates to his Call to the Apostleship in general, or to his special Separation to preach to the GENTILES, ABs xiii. 2. I have expressed it with a just Latitude to both: It is remarkable in what a Variety this great Apostle expresses his own Character in his several Epistles to the Christian Churches; styling himself, in some, an Apostle of Christ, specially called and separated, &c. in others, the Servant of God, and of Jesus Christ; in others, the Prisoner of Jesus Christ; and in that to the Hebrews without any Name. For the Justness and Propriety of this, see the Paraphrase on Philemon in Mr. Locke's Manner, Ver. 1.

A. D. 97. 2. (Which he had promised afore by his prophets in the holy scriptures.) 2. (*Viz.* The Doctrine and Religion of the *Messiah*, so much spoken of, and promised to the *Jewish Nation*, and to the whole World, in the Writings of *Moses* and the *Prophets*.)

3. Concerning his Son Jesus Christ our Lord, which was made of the seed of * David according to the flesh.

3. All which Characters and Predictions are most eminently and exactly fulfilled in JESUS CHRIST, who was born of a Virgin, of the Family * of David.

4. And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

from the Dead, as those *Prophecies* foretold.

4. But was demonstrated to be more than *Man*, even the divine Word, the Son of God, the Saviour of Mankind, by that Fulness of the † *Holy Spirit* that dwelt in him, and evidenced it self most especially by his Resurrection.

5. By whom we have received † grace and apostleship for obedience to the faith among all nations for his name.

5. From whom thus raised and exalted to be *Head* of the Church and Lord of all Things, I have received the great Favour, and honourable † Office of an *Apostle*, to convert both *Jews* and

* *Matth.* i. 1. *Acts* ii. 30. 2 *Tim.* ii. 8. According to the *Flesh*. This Phrase *κατὰ σάρκα*, in this, and many other Places, properly denotes the *Descent* or *Family-Relation* of a Person. Thus *Rom.* iv. 1. ix. 3, 5. 1 *Cor.* x. 18. *Abraham our Father after the Flesh. My Kinsmen after the Flesh. Israel after the Flesh, and Christ after, or in, the Flesh.*

† *Ver.* 4. *Ἐν δυνάμει κατὰ πνεῦμα ἁγιοῦ*, I think ought to be translated.—By the Power of the Holy Spirit. *Δυναμὶς κατὰ πνεῦμα*, is, The Power of the Spirit; and being so rendered, makes the clearest Connexion. Compare. 2 *Tim.* i. 8. 2 *Cor.* viii. 2.

† *Ver.* 5. *Χάριν καὶ ἀποστολὴν*, Grace and Apostleship, is plainly a *Hebraism*, and signifies, The Favour or Honour of the Apostleship.

and *Gentiles* to, his * Religion, for the Glory of his *A. D. 57.*
Name.

6. Among whom are ye also the called of Jesus Christ.

6. Of which *Gentile* Part of this Church, you Christians of the famous City of *Rome*, are now become a principal Branch.) †

7. To all that be in *Rome*, beloved of God, called to be saints: Grace to you, and peace † from God our father, and the Lord Jesus Christ.

7. To you, *Gentile-Converts*, and to all the *Roman* Professors of this Faith, I *Paul* write this Epistle, wishing you the Continuance of all divine Favours and Blessings from God the Father, by our Lord Jesus Christ.

8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
and remarkable.

8. First expressing my hearty Praise and Thanksgiving to God, through *Jesus Christ* the Fountain of all our Blessings, for your Conversion to his true Religion, for which you are so celebrated

9. For God is my witness whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you

9 & 10. And in this Expression you may believe me sincere, for God himself, whose true and faithful Servant I endeavour to the utmost to approve myself, as an *Apostle* of the Gospel; can testify

* Ver. 5. *ᾧ τῷ ὀνόματι αὐτοῦ.*—For his Name. These Words may be connected, either to *Grace and Apostleship*, and then the Sense is, For his Religion; or else to the latter Clause.—For the Obedience of Faith among all Nations, and then I think they best signify, For the Honour of his Name. But I have expressed them both.

† Note, Let the judicious Reader consider, whether the including these 2d, 3d, 4th, 5th, and 6th Verses in one Parenthesis, would not make the clearest Construction.

‡ Ver. 7. From God our Father, and the Lord Jesus Christ —or ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ—from God the Father of us, and of the Lord Jesus Christ, agreeably to *Acts* xv. 11. *Rom.* xvi. 24. *2 Cor.* xiii. 13, and elsewhere.

A. D. 57. you always in my prayers,

10. Making request (if by any means now at length I might have a prosperous journey by the will of God) to

tify that I never pray to *him*, without praying for *you*, and begging his Providence would so order it, that I might safely arrive at *Rome* to see you;

to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established.

12. That is, that I may be comforted together with you, by the mutual faith both of you and me.

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was * let hitherto) that I might have some fruit among you also, even as among other Gentiles.

14. I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise.

15. So, as much as in me is, I am ready to preach the gospel to you that are at *Rome* also.

11 & 12. Which is a Thing I very much wish for, and that to no other End and Purpose, but to confirm and strengthen you in your *Christian* Profession, by giving you some seasonable Counsels, or by imparting some spiritual Gifts and Endowments of the *Holy Ghost* to you, for our mutual Comfort and Satisfaction.

13. And indeed I have often resolv'd with myself to come and visit you, and do myself and you the Pleasure of promoting and enlarging the Gospel-Religion at *Rome* as well as in other Places, but have been hitherto prevented. *

14 & 15. For as I am obliged by my *Apostolical Commission*, to preach and propagate the *Christian* Doctrine to all Countries, † and to People of all Ranks, Degrees, and Capacities, I have no Reason but to be ready and desirous to do it to you also at *Rome*.

16. For

* Ver. 13. *Prevented* — Probably by the unexpected Opposition and Hardships he met with in *Asia* and *Greece*, from whence this Epistle was written. See *Acts* xiii. and xiv. &c.

† Ver. 14. See *Chap.* xi. xiii. xv. xvi. and *Gal.* ii. 9.

16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.

others upon the Malice and Haughtiness of the *Jews*; though its Professors may now seem mean and contemptible, yet it is attended with such Evidences of Truth, with such Demonstrations of Divine Power, Wisdom and Goodness towards Mankind, as will recommend it to all impartial and considering Men, as the best and only Method of Happiness and Salvation, both to *Jew* and *Gentile*, that will sincerely believe and obey it.

17. For therein is the * righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

*Mankind by their embracing the Faith, and living up to the Religion of Christ, ** is revealed to the World with

16. For though I am sensible *A. D. 57.* this Gospel of *Christ*, is likely to meet with no little Opposition from the Vices and Prejudices of Mankind; though some of its Doctrines will bear hard upon the false Wisdom and Pride of the *Gentile Philosophers*, and o-

17. I therefore neither must, nor can, be afraid or ashamed to preach it, even in *Rome* itself, the great Metropolis of the *World*; because I know, that *this Method of God's redeeming and saving*

a

* Ver. 17. *Δικαιοσύνη γὰρ Θεοῦ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν.* *The Righteousness of God is revealed from Faith to Faith.* Mr. Limborch and Mr. Locke take the Phrase *from Faith to Faith*, to signify *wholly by Faith*, from two parallel Phrases, in *Chap. vi. xix.* and *2 Cor. iii. 18.* But I think those Phrases not exactly of the same Signification with this, and therefore judge this Construction most natural, *viz. Δικαιοσύνη Θεοῦ ἐκ πίστεως*, i. e. *God's Method of justifying us by Faith in Christ*, is revealed, *εἰς πίστιν*, i. e. *to bring in all, both Jews and Gentiles, to believe and embrace it*; for that is the Scope of the Apostle's Argument. See *Ver. 18, &c.* However, supposing this Phrase *from Faith to Faith*, be of the same Signification with that of *from Glory to Glory*, yet the Sense of it is not the same as *wholly by Faith*, but a higher Degree of Faith. And this indeed might be the Apo-

stle's

A. D. 57. a gracious Design to bring in *all*, both *Jews* and *Gentiles*, under the Covenant and happy Privileges of it; according to those Words of the Prophet, *The just Man shall live by his Faith.* [See Galat. iii. 11, 12.]

18. For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness. *

18. And that there is an absolute Necessity, this Faith in *Christ* should now be preached to and embraced by *all* Men without Exception, is plain from that deplorable Condition of Vice and Wickedness, under which, both *Gentile* and *Jew* lie now involv'd.

And first as to the *Gentiles*, they are known to have been long and universally guilty of such exorbitant Practices, * as must needs hinder in their Minds all Discernment of divine Truth, and subject them to the eternal Wrath and Displeasure of Heaven.

19. Because that which may be known of God, is manifest in them, for God hath shewed it unto them.

19. Nor can they plead perfect Ignorance, in their Excuse; for the very Light of *Natural Reason* was sufficient to have guided them into so much Knowledge of God's Nature and Will, as would have kept them from such absurd Violations of their Duty;

20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse.

20. The divine Wisdom, Power and Goodness, that shines out in the very Creation of the World, and in the constant Government and Providence over it, being enough *alone* to render all gross *Idolatry* and heinous *Impiety* utterly inexcusable.

21. So

the Meaning, *That God's Method of justifying Men, was now revealed in order to bring them to a higher and happier Degree of Faith in God [i. e. to more perfect Religion] than either Gentile or Jew had yet been acquainted with. And of these two the judicious Reader may take his Choice.*

* Ver. 18. *Who hold the Truth in Unrighteousness, or withhold and suppress the Truth by Iniquity, and therefore is damned.*

21. Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

21. So that they lived without paying any just Worship to God, void of all dutiful and thankful Behaviour toward him, and lost themselves in the most irrational Conceptions, and false Reasonings about him, even while they had sufficient *Light* to instruct them better. A. D. 57.

22. Professing themselves to be wise, they became fools:

22. Yet under this Degree of Folly and Ignorance, did many of them usurp the Title of *wise Men* and *Philosophers*.

23. And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

23. An Ignorance so affectedly stupid, that while common Reason would have represented God to them as a *spiritual, uncompounded, incorruptible Existence*, they impiously resembled him to the meanest of corruptible Creatures, worshipping him under the

Shape of mortal *Men*, nay even of *Birds*, and *Beasts*, and *Insects*.

24. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

24. For which heedless and wilful Depravation of their *Understandings*, God in just Judgment gave them up to all the woful Effects of it in most abominable *Practices*, even to the Lewdness of the *Sodomites* and

Canaanites, the most dishonourable and shameful to human Body.

25. Who changed the truth of God into a lie, and worshipped and served the creature more * than the Creator,

25, 25 & 27. It was but just, I say, for God to leave such People, both Men and Women, to commit Things the most unnatural

P

tural

* Ver. 25. *More than the Creator.* Not beside the Creator, [as some learned Men imagine] but *against, above or more.* For

A. D. 57. Creator, who is blessed for ever. Amen.

26. For this cause God gave them up unto vile affections: for even their women

did change the natural use into that which is against nature.

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28. And even as they did not like to retain God in their knowledge, God gave them ^a over to a reprobate mind, to do those things which are not convenient: †

ing Temper, that must render them odious to God, by the habitual Practice of the most abominable † Vices;

28. And when they had the Means of truer and more just Notions of God, they neglected and would make no Improvement of them, it was but a righteous Punishment for God to give them over to the perfect Swing of a rash, injudicious, * and unthinking

29, 30

For this Word, when set between two Nouns, does, in the New Testament, denote a Comparison. Thus Rom. xiv. 5. One esteems one Day, *ἡμέραν*, above another. So Heb. i. 9. God hath anointed thee, *ἡμέραν*, above thy Fellows: And elsewhere.

* Ver. 28. *Ἔς ἀδόκιμον νῦν*, To a reprobate Mind. The Word *ἀδόκιμος*, being capable of two Senses, viz. either rejected or disapproved, or else that of undiscerning or injudicious, I have comprehended them both.

† Ibid. *Τὰ μὴ κατόχουσα*, Things which were not convenient.—The Meaning is, Things no Way agreeable to human Nature, as the following Catalogue of Vices plainly shows. I have therefore, I think, justly paraphrased it most abominable Vices, taking our Translation to be very dry, and short of expressing the Spirit of the APOSTLES in this Phrase: This Way of speaking is very common in the Old Testament. Thus, the Use of a false Balance, and to have Respect of Persons, are said to be not good, Prov. xx. 23. xxviii. 21. i. e. exceedingly evil. And the sacrificing of Children to Molech, are said to be Things which God commanded not, nor enter'd into his Heart, Jer. vii. 31. xix. 5. i. e. which he severely forbade. See also Rev. iii. 2.

29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whispers,

30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents;

31. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32. Who knowing the judgment of God (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them.

32. Yet all or some of these Crimes, were the Generality of *Heathen* People guilty of, while Reason and Nature, nay several of their own *Laws* declar'd them such Actions as deserved Death, and consequently they ought to have concluded *GOD* must severely punish them; yet so desperately were they sunk in Impiety, as not only to commit them themselves, but freely to communicate with, and even encourage others in the Practice of them. *And this is abundantly sufficient to prove the Gentiles to be under the absolute Want of CHRIST as a Saviour, by Faith in whom alone they can be pardoned and redeemed.*

29, 30 & 31. Such as Injustice, *A. D. 57.* Uncleaness, Treachery, Covetousness, Malice, Envy, Murder, Contention, Cheating, Mischievousness, Whispering, Defamation, Hatred of God and Goodness, Abusiveness, Haughtiness, Flattery, Invention, Disobedience to Parents, perfect Unthoughtfulness, Falsity to our Words, Oaths, and Promises; Want of natural Affection, Implacableness, and Inhumanity.



CHAP. II.

The CONTENTS.

The same impartial Justice of God that must needs subject the Gentile Sinners to divine Wrath and Punishment, must fall equally upon the Jews, while they are guilty of the same Vices. For a wicked Jew therefore to condemn them as incapable of the Gospel and Kingdom of the Messiah, is to cast himself by the same Argument. God's future and solemn Judgment will pass upon all Men, in proportion to the Light and Advantages they have enjoyed, improved, or neglected. Outward Privileges of Religion not the Thing that saves Men. Sins against a revealed Law, made the Jews more guilty than the Heathens were. Wherefore they also must rely upon the sole Mercies of CHRIST the Redeemer.

A. D. 57. 1. **T**herefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thy self, for thou that judgest, dost the same things.

as utterly incapable of the Gospel-Covenant and Kingdom of the *Messiah*, you must condemn your *selves* at the same Time, because *you* are guilty of the same Crimes.

2. But we are sure that the judgment of God is according to truth, against them which commit such things.

render *all Sorts* of People without Distinction, obnoxious to his just Judgments.

I

1. **N**OW if it be thus true, that the Wrath of God is justly due upon the heinous and wilful Impieties of *all* Mankind; and the *Gentile* Part of the World is so plain an Example of it, (*Chap. i.*) it must needs follow, that if you *Jews* insult and condemn *them* upon this Account,

2. You may indeed be thus severe in your Thoughts of *their* Condition, and partial to your *selves*; but certain it is, both from the *Nature* and *Will* of God, that such Degrees of Wickedness must

3. And

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

against the *express Law of Moses?*

4. Or despisest thou the riches of his goodness, and forbearance, * and long suffering, not knowing that the goodness of God leadeth thee to repentance?

spising the *rest of Mankind.*

5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

6. Who will render to every man according to his deeds: inflict severe Punishments, upon all People of every Nation and Profession whatever, in proportion to the Knowledge they have had of his Divine Will.

7. To them, who by patient continuance in well doing, seek for glory, and honour and immortality; eternal life:

8. But

3. And how can you so much as imagine, while you thus imperiously pass Sentence upon *others* for transgressing the Laws of *Nature*, that *you* ~~you~~ *Jews* can ever escape the Divine Vengeance for committing the same Things a-

A. D. 57.

4. Nay, is it not the highest Affront to the Divine Mercy and Patience toward you, that instead of improving it as the most winning Engagement to your *own* Repentance and Reformation, you should only abuse it into an Argument for insulting and de-

5. Certainly *your* obstinate Refusal of the *Gospel-Terms* of Pardon and Salvation, will be a dreadful Aggravation of all your former Crimes, in the Day of God's final Judgment.

6. Who will then, with an exact and impartial Justice, bestow his bounteous Rewards, and

7. He will bestow eternal Glory and Happiness upon all (whether *Jews* or *Gentiles*) who endeavour after it, by constantly adhering to the Religion of JESUS CHRIST.

P 3

8 & 9.

* Ver. 4. *Forbearance and long Suffering.* Compare 2 *Pet.* iii. 15, 16. and see Dr. Mill's Prolegom. §. 28.

A. D. 57. 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath,

9. Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile.*

10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

11. For there is no respect of persons with God.

12. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law.

led Will. Those that transgressed against the mere Light of *Nature*, shall be judged and punished only by the Laws of *Nature*; whilst the *Jews* that sinned against the revealed Law of *Moses*, shall receive a Punishment proportionable to the Abuse of such a greater *Light*.

13. (For not the hearers of the law are just before God, but the doers of the law shall be justified)

8 & 9. And on the contrary, will inflict most exquisite and terrible Punishments upon *all* that by wilful and obstinate Prejudices of Humour, Lusts, or Passions, refuse to believe and live up to it; upon wicked and unbelieving *Jews*, in proportion to *their* greater Ingratitude in refusing the *first* Offers of it * made to them; and upon unbelieving *Gentiles*, in a just Proportion to *theirs* also.


10 & 11. But Glory, Honour, and Peace, shall then be the Reward of all true Disciples of *Christ*, of *whatever* Nation; for God will make no Distinctions on Account of any *former* Privileges or Relations of People to him.

12. Nay, and God will not only, in that Day, reward every one, as a *Christian Believer*, indifferently, but will exercise perfect Justice and Mercy, even to *Heathens* that never had any Opportunity of knowing his *revealed*

Will. Those that transgressed against the mere Light of *Nature*, shall be judged and punished only by the Laws of *Nature*; whilst the *Jews* that sinned against the revealed Law of *Moses*, shall receive a Punishment proportionable to the Abuse of such a greater *Light*.

13. For you are infinitely mistaken, if you think the bare external Privilege of being under the Covenant of *Abraham*, and Profession of the *Jewish Religion*,

* Ver. 9. *To the Jew first.* See *Acts* xiii. 46.

is enough to save you; no, nothing but a Life suitable *A. D. 57.*
to the Laws you are under, will do that. 

14. For when the Gentiles which have not the law, do by nature the things contained in the law; these having not the law, are a law unto themselves:

14. And you are as much in the Wrong when you conclude, those good *Heathens* can no Way be justified and saved, because they have had no *written* and *positive* Laws of God as you *Jews* have; for if they perform the same moral and substantial Duties, by their industrious Use of the Light of Reason and *Nature*, that a *Jew* does, by Direction of the written *Law*, they are so far a *Law* unto themselves:

15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another:

make of the plain Dictates of it.

15. That is, their own Reason and Consciences, by which they honestly judge between what is Good and Evil, Lawful and Unlawful to be done, is the same moral Rule to *them*, as the written Law is to *you*; and they shall be condemned or acquitted, according to the Improvements they

16. In the day when God shall judge the * secrets of men by Jesus Christ, according to my gospel.

JESUS CHRIST, appointed by God the Father to be the Judge of the whole World, shall pass Sentence upon all the secret, as well as open Actions of all Men; (weighing the Conditions, Circumstances, and

16. This impartial Distribution of Divine Justice, both to *Jew* and *Gentile*, I say, shall be made at the great and solemn Day of *Judgment*; when

P 4

Advan-

* Ver. 16. *When God shall judge the Secrets of Men, τὰ ἀκρυβητά τῶν ἀνθρώπων.* The Meaning of this Phrase is, not that God is to judge the *secret* in Opposition to the *open* Actions of Men, but is to judge of, and reward all Men by their *inward*, moral Dispositions and Qualifications, in Contradistinction to their *external* and *formal* Profession of Religion; agreeably to the 28th, and 29th Verses.

A. D. 57. Advantages of every one) according to the Gospel-Doctrine that I have preached.

17. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God :

18. And knowest his will, and approvest the * things that are more excellent, being instructed out of the law,

19. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness.

20. An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law.

21. Thou therefore which teachest another, teachest thou not thy self? thou that

17 & 18. Nor can your being *Jews*, exempt you from the just Punishment due to your former Wickedness, and present Infidelity, any more than *theirs* will *them*. For pray consider, you are indeed *Jews*, and have the Privilege of a revealed Law of GOD; in this you exalt yourselves as a peculiar People, brought up in the Knowledge of the Divine Will, skilful in the most excellent Points of Religion *, and perfect Judges between Things lawful and forbidden.

19 & 20. The poor *Heathens* you call the *Blind* and the *Ignorant*, your *selves* you stile *Doctors* and *Rabbies*. The *Profelytes* that come over to be instructed in your Religion, you call *Babes* and *Fools*, and *Infants* in Understanding; and your *selves* *Masters* and *Teachers* of Truth, as having a compleat Scheme of all Divine Duties and Precepts.

21 & 22. Now what a shameful Thing is it, that *you* who prescribe Rules as absolutely necessary to others †, should openly break

* Ver. 18. Τα δὲ διαπίευστα. — The Things that are most excellent. — The Word signifying either the most sublime Points of Religion, or else the Difference between Things lawful and forbidden. I have expressed both Senses.

† Ver. 21. See *Matth.* xxiii. 3, 4. Agreeably to which Passage, the Apostle seems in these Expressions, to aim particularly at the *Scribes* and *Pharisees*. But that the *Jewish* Nation was now generally guilty of the same Crimes that the

that preachest a man should not steal, dost thou steal?

22. Thou that sayest, a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? Violations of its plainest Punishments for it?

24. For the name of God is blasphemed among the Gentiles, through you, as it is written:

as was done formerly by *David*, 2 *Sam.* xii. 14. and by your Forefathers in *Ezek.* xxxvi. 20, 23.

25. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. uncircumcised at all.

26. Therefore, if the uncircumcision keep the righteousness

break and violate them your selves? That *you* should steal while you pronounce Punishment due for Stealing; declare Adultery to be unlawful, and yet be your selves Adulterers; and pretend to abhor Idolatry, and yet sacrilegiously rob God by a thousand other Ways?

23. Can you, do you think, thus openly discredit your Profession, and dishonour GOD the Divine Author of it, and yet boast your selves under the Violations, without the most terrible Duties, without the most terrible

24. For I must tell you plainly, The Vices of the *Jewish* Nation are now so scandalous, that you have brought the same Contempt upon the *Mosaical* Reli-

25. It is a great Blessing and Advantage indeed, to be of the true *Church* of GOD, if you live agreeably to the Laws of it, but otherwise it is the same Thing as if you had continued *Heathens* still, and had never been circum-

26. Nay, an honest *Heathen* that was never received into the *Church* by *Circumcision*, if he ful-

fills

the worst of *Heathens* had been, the Reader may see in *Josephus* of the *Jewish* Wars, *Lib.* VI. *Chap.* xxvii. 26. and *Chap.* xxxvii. and in *Lib.* V. *Chap.* xxxiv. and elsewhere.

A. D. 57. *Self* of the law, shall not his uncircumcision be counted for circumcision? *fills the moral Duties of Religion, to the best of his natural Power, shall be accepted and proportionably rewarded for his Improvements in true Virtue, as much as if he had been a Member of the Jewish Church.*

27. And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter, and circumcision, dost transgress the law?

revealed Law of GOD; and his Acceptance of the Religion of CHRIST shall doubly condemn you that stand out against your own Messiah.

28. For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh:

29. But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

27. And as much as you are apt to insult and exclude such an one from all Divine Favours and Privileges of the Church of God, he shall, by his careful Performance of these natural Duties, be an Argument to aggravate your Punishment, for transgressing the

28 & 29. For I tell you again, mere Circumcision and outward Profession, does not make any Man a true Israelite and a Son of Abraham. He only is truly such, who answers the Design of his Religion, by imitating and following the Faith and Piety of Abraham; and tho' all your Boastings and Applauses are spent upon the Name and Form of Religion, it is inward Principles and Purity that God will commend, and eternally reward us for.

THE CONTENTS.

C H A P. III.

The CONTENTS.

The Jew or Jewish Christian objects, That if the Gentiles are equally capable of the Benefits of Christ as themselves, the Covenant of Abraham and of Moses was of no Advantage at all to the Jewish Nation. The Apostle answers this, by shewing the Advantage of a written and revealed Law to the Jews, above the mere Law of Nature to the Gentiles. But that now, by their notorious Transgressions of that revealed Law, the Jews had rendered themselves equally obnoxious to the Divine Wrath with the Gentiles; so that all were upon the Level, and had all one, and the same gracious Condition of CHRIST's Redemption, without any further Regard to the ceremonial Law, which was utterly unable to atone for such habitual Violations of the moral Laws of God.

1. **W**HAT advantage then hath the Jew? or what profit is there of circumcision?

ved, (*Chap. i. and ii.*) the *Jews*, * and you *Jewish Converts*, will object and say, What Advantage was it then to *us* to be ever *Jews*, or in Covenant with God at all, if at last the *Gentiles* are as acceptable in their Piety, and have as great a Privilege in *Christ* the *Messiah* as we have?

2. Much every way: chiefly, because that unto

1. **B**UT now, if all, both *Gentiles* and *Jews*, do lie under an equal Necessity, and are equally capable of the Gospel Pardon and Salvation (as I have proved,

(*Chap. i. and ii.*) the *Jews*, * and you *Jewish Converts*, will object and say, What Advantage was it then to *us* to be ever *Jews*, or in Covenant with God at all, if at last the *Gentiles* are as acceptable in their Piety, and have as great a Privilege in *Christ* the *Messiah* as we have?

A. D. 57.

2. I answer, it was a great Privilege to have the written Law

* *Jews and Jewish Converts.*—The Apostle's Argument is equally applicable to the Prejudices of both, nor is it easy to say, to which of them the Discourse of these, and a considerable Part of the following CHAPTERS, is particularly directed.

A. D. 57. unto them were committed the oracles of God.

and exprefs in Point of *Duties*, than the bare Laws of *Nature*, but served alfo to instruct and train you up to the *Faith* and Religion of *Chrift the Mefiah*.

3. For what if fome did not believe? fhall their unbelief make the faith of God without effect?

3. And though it is too true, the *Jewifh* Nation has been generally ungrateful under thefe happy Advantages, and fhew their Ingratitude now to the laft Degree in rejecting their *Saviour*; yet God is ftill pleafed to ftand to his Promise made to *Abraham*, and the Mercy and Favour of thefe Privileges is the fame, or rather greater, for being conferred on fo undeferving a People.

4. God forbid: yea, let God be true, but every man a liar; as it is written, That thou mighteft be juftified in thy fayings, and mighteft overcome when thou art judged.

4. For whatever the perverfe Behaviour, and bafe Returns of Mankind, may be under the Difpenfations of Divine Mercies or Judgments, God is ftill the fame merciful and wife Governor, and according to that of *Pfalm* li. 4. *appears perfectly fo in all his Dealings with us.*

5. But if our unrighteousnefs commend the righteoufnefs of God, what fhall we fay? Is God un-

5. But perhaps you may urge me further, (I put it now in the Language of fome contentious * *Jews*) if the Divine Favour and Mercy fhows itfelf more abundant

* Ver. 5. καὶ ἄνθρωπον λέγω. — *I fpeak as a Man* — That this Expression does not *always* fignify to fpeak as a *barbarous* *Heathen* would do (as the very learned and reverend Dr. *Whitby* thinks it does) I take to be clear from the Ufe of it in this Place, where the Objection propofed is evidently a *Jewifh* one, as the Allufion made ufe of, *Chap.* vi. 19. is to a *Roman Ufage of Slaves*. As therefore καὶ ἄνθρωπον fignifies *Human* in general; fo καὶ ἄνθρωπον λέγειν, is to fpeak *ad Hominem*, agreeably to the Notions of the Perfons one is arguing withal, and to argue from thofe Notions.

unrighteous, who taketh vengeance? (* I speak as a man) *dant and exalted, by giving such Privileges, and punctually performing his Promises to so ungrateful and perverse a Nation as we, why should God punish us for it? Does it not seem unjust to be so severe upon those very Crimes that magnify and illustrate his Goodness?* *A. D. 57.*

6. God forbid: for then how shall God judge the world? 6. God forbid any Man should be thus perverse, as to draw so false and dangerous a Conclusion! For if God could be any Way unjust in punishing, he would be but ill qualify'd to be the Judge of all * the World, because a just and wise * *Gen. Judge must punish as well as reward.* *xviii. 25.*

7. For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8. And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.

7 & 8. You say, That when I allow the Favours of God to any People, to be more gloriously set off by their Ingratitude under them, I do as good as infer, *Ingratitude cannot justly be punished; that Men may sin on, because the more they sin, the more illustrious is the Mercy they sin against.* But this is a most malicious Turn put upon my Words. For tho' Good done against Evil, and Favours against Ingratitude, are indeed

magnified the one by the other; yet the Lustre set upon the Good, is not owing to the Nature of the Evil, or the Design of him that commits it, but to the generous Temper of him that does the Good. The Evil is really aggravated, not lessen'd in its Guilt and Punishment upon this Account; and so they will find it to their Cost, who thus maliciously pervert my Doctrine.

9. What then? are we better than they? No in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

9. To return then to the former Objection. What Difference is there between Jew and Gentile? Why, I say, there has been all along a considerable one in respect of the written Law; but now

A. D. 57. *now* under the *Gospel*, as all are found to be Sinners, either against the *Laws of Nature*, or against that of *Moses*, all stand in equal Necessity of a *Redeemer*, are alike capable of his *Redemption*, and there is no Difference at all left.

10. As it is written,
There is none righte-
ous, no not one:

10. For 'tis too notorious, the
Jews of this Age do but too well
deserve the Descriptions given by
the *Psalmist*, *Psal. xlv.* for, excepting some few parti-
cular Persons, it may be said of the Generality that
there is none that doeth Good, no not one.

11. There is none
that understandeth,
there is none that
seeketh after God.

11. *There is none that under-
standeth, (or considereth) there is
none that seeketh after God.*

12. They are all
gone out of the way,
they are together be-
come unprofitable,
there is none that do-
eth good, no not one.

12. *They are all gone out of the
Way, they are altogether become un-
profitable, there is none that doeth
Good, no not one.*

13. Their throat is
an open sepulchre;
with their tongues
they have used deceit,
the poison of asps is
under their lips:

13. *Their Throat is an open
Sepulchre (filthy in their Language
and Conversation) with their Tongues
they have used Deceit, the Poison of
Asps is under their Lips.*

14. Whose mouth
is full of cursing and
bitterness.

14. *Whose Mouth is full of
Cursing and Bitterness.*

15. Their feet are
swift to shed blood.

15. *Their Feet are swift (to
carry them) to shed Blood.*

16. Destruction and
misery are in their
ways:

16. *Destruction and Misery are
in their Ways.*

17. And the way of
peace have they not
known.

17. *And the Way of Peace have
they not known.*

18. There is no
fear of God before
their eyes.

18. *There is no fear of God be-
fore their Eyes.*

19. Now we know, that what things soever the law saith, it saith to them who are * under the law: † that every mouth may be stopped, and all the world may become guilty before God.

much more black in their Nature, and fatal in their Consequences upon the People that live under the Light and Benefit of *those Writings*, if *they* be guilty of them; † which is enough to silence *you* for ever from your Boastings and Pretences of being in a better State than the *Gentiles* are now.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

made no other Advantage, but to prove your selves under perfect Guilt and Condemnation.

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; †

of all the numerous Precepts of that *Law*, but upon Terms more merciful; the same that your *Writings* of the *Old Testament* † often spoke of and promised;

19. I know indeed that *you* 4. D. 57. and your *Doctors* * take these Expressions of the *Psalmist* to be meant of the *Heathens*; but he that as it will, it is certain that whatever Characters and black Descriptions of Vice and Wickedness are given in any Part of the *Old Testament*, must hold

much more black in their Nature, and fatal in their Consequences upon the People that live under the Light and Benefit of *those Writings*, if *they* be guilty of them; † which is enough to silence *you* for ever from your Boastings and Pretences of being in a better State than the *Gentiles* are now.

20. You must not therefore expect to be justified by the *Jewish Law*, a *Law* that has laid you under a *peremptory* and plain Curse, for your notorious Breaches of its Precepts, and of which you have

made no other Advantage, but to prove your selves under perfect Guilt and Condemnation.

21. And happy is it for you, that God has now proposed to you, and all Mankind, the Offers of Pardon and Salvation under the *Gospel*; not upon the rigorous Terms of the Observance of all the numerous Precepts of that *Law*, but upon Terms more merciful; the same that your *Writings* of the *Old Testament* † often spoke of and promised;

22. I

* Ver. 19. See Dr. Lightfoot, *Heb. & Talmud. Exerc.* on the foregoing Verses.

† Ibid. *וְכָל פֶּה יִכָּלֵם*—So that every Mouth is stopped.

† Ver. 21. Witnessed by the Law and the Prophets, i. e. the *Old Testament*. Thus *Abraham*, *Abel*, *Enoch*, and *Job*, and all the Patriarchs, were saved by Faith. Thus the Prophets foretold the *Just should live by Faith*, in all their Predictions of the Times of the *Messiah*. See *Isa.* i. 16, 17. *Jerem.* xxxi. 31. See *Heb.* xi.

A. D. 57. 22. Even the righteousness of God *which* is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:

22. I mean that of *Faith in Christ the Messiah, and Obedience to his moral and spiritual Religion*, upon which all the World, *Jew and Gentile*, are to be accepted, by Virtue of what *He* has done and suffered for them.

23. For all have sinned, and come short of the glory of God;

24. Being justified freely by his grace, through the redemption that is in Jesus Christ:

23 & 24. Because as *all* are in the same absolute Want of a Redeemer, by their wilful Transgressions, so God will apply the free Mercies of his Redemption, to *all* alike, that will accept and live up to the Conditions of it.

25. Whom God hath set forth *to be* a propitiation, through faith in his blood, * to declare his righteousness for the remission of sins that are past, through the forbearance of God.

his Divine *Justice, Wisdom, Truth, and Mercy*, as Governor of the World:

25. And upon this sincere Faith and Obedience, must all Mankind now apply to him for Pardon and Happiness, as the *Jews* were wont to do to the *Mercy-Seat* upon the Day of Expiation. And in this Method of Man's Redemption, hath God display'd, in the most wonderful Manner,

26. * To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

ungrateful a Nation as the *Jews*, and in receiving *all* Mankind to Pardon and eternal Happiness upon such gracious and merciful Terms as that of *Faith and Obedience to Christ*.

26. His Divine *Justice and Wisdom* in requiring a Satisfaction for the Sins of Men, and at the same Time his *Mercy and Veracity*, both in giving the Promise to *Abraham*, in fulfilling it to so

27. And

* Ver 25, 26. To declare his Righteousness—*τὸς δίκαιον αὐτοῦ*, his Mercy and Compassion. So *δίκαιος*, *Matth* i. 19, is a merciful Man.

27. Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

your Notions of mere legal Privileges were true, you might value your *selves* and exclude *them*; but the *Gospel-Covenant* has cut you short of all such Pretences.

28. Therefore we conclude, that a man is justified by faith without the deeds of the law.

no Share in it.

29. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30. Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

yours, by bringing you *all*, one Day, under the gracious Covenant and Privileges of JESUS CHRIST the *Messiah*?

31. Do we then make void the law through faith? God forbid: yea, we establish the law.

the Predictions of your own *Prophets*.

27. And if this be now the *A. D. 57.* general and only Condition offered to us *all*, what are all your insulting Triumphs over the *Gentile* World come to? Indeed if

28. For it is clear from what I have said, that both *they* and *you* are to be pardoned and saved by the Faith of the *Gospel*, and that your *legal* Observances can have

29 & 30. And is it not *now* evident, That tho' God was pleased to permit the *Gentile* World to remain a long Time in Ignorance, without any *express* Revelation of his Will to them; yet he did not intend to leave them for *ever* destitute, or shut out of his Church; but always designed to shew himself *their* merciful God and Creator, as well as

31. Nor can you say, that this Doctrine makes your Law useless, or any Way contradicts it; for it is confirmed by the Design of the *Law*, and is agreeable to



C H A P. IV.

The CONTENTS.

The Apostle goes on to show, That Justification, and the Favour of God, is not to be obtained by ceremonial Performances, but by religious Faith: From the Instance of Abraham the Father of the Jewish Church. His Faith made him acceptable to God before ever he was circumcised. Therefore all that imitate his Faith, by believing in JESUS CHRIST, may be pardoned and saved without Circumcision. This Faith alone makes Men his spiritual Children, according to the Promise. So that to say, mere legal Performances can save the Jews as his Posterity, is as much as to say, it was not his religious Faith that justified and saved him.

A. D. 57. **1.** *WHAT* shall we say then, that Abraham * our father, as pertaining to the flesh, hath found?

1. *T*HAT by your notorious Transgressions of the Law then, the Jews as well as Gentiles are under the absolute Want of the Gospel-Pardon and Redemption, I have proved (*Chap. ii. and iii.*) and that the ceremonial Observances of the *Mosaic* Law, are not the thing that can justify and save you, I shall now further prove to you, from the undeniable Instance of *Abraham* the Father * of our Nation. I ask therefore, was he justified and rewarded by Virtue of a mere external Privilege, and the bare Performance of Circumcision?

2. For if Abraham were justified by works,

2. If he were indeed, he might have boasted and prided himself above

* Ver. 1. *Kalâ sâgna, Concerning the Flesh.* Whether this Phrase is to be joined to *wâshg Father*, or to *sûgnâvat, bath found*, is not absolutely to be determined. And tho' the latter seems much the more natural Construction, I have expressed them both. See *Chap. i. 3.*

works, he hath *whereof* to glory, but not before God.

above all other People, as you now do. But 'tis plain, *Abraham* did not do so; as well knowing it was the free Bounty of God rewarding his *moral* Obedience, and not any *outward Privilege*, or Performance, that justified and saved him. A. D. 57.

3. For what saith the scripture? "Abraham believed God and it was counted † unto him for righteousness.

3. But, look upon the Scripture Account of it, and that will make it plainer. It is there said † (*Gen. xv. 6.*) *That for an eminent Act of Faith, God was so highly pleased with him, that, tho'*

Abraham might have many Failings and Imperfections, he was accepted, as if he were perfectly and compleatly Righteous.

4. Now to him that worketh, is the reward not reckoned of grace, but of debt.

4. God, I say, out of perfect Bounty, thus accepted him; for if *Abraham* † had done any thing that by its *own* Virtue could have rendered him a perfectly good

Man, the Acceptance and Reward had been a just Debt, and not a Favour conferred on him.

5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

5. Whereas on the contrary it is evident, God declared him righteous, pardoned and accepted, and then gave him the Covenant and the Promise, not as one that had absolutely deserved it by

† any Performances, or could claim it by any Privilege, but as a free and gracious Reward for his Faith in Him, who by the Goodness and Bountifulness of the Divine Nature, is always ready to pardon and accept all those who sincerely believe and obey him.

Q 2

6, 7

* Ver. 1. and 3. *Abraham.* See the same Argument made use of in *Galat. iii.*

† Ver. 3. *Ἐλογίσθη*, It was counted unto him, Plainly signifies, The putting or adding to the Balance of one's Account, out of pure Gift and Favour.

‡ Ver. 4, 5. *To him that worketh*, and, *To him that worketh not*, τῷ ἐργαζομένῳ, καὶ τῷ μὴ ἐργαζομένῳ, viz. τῷ Ἀβελάρῳ, as the Connexion of the Apostle's Discourse plainly requires.

A. D. 57. 6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

7. *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8. Blessed is the man to whom the Lord will not impute sin.

9. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness.

10. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

11. And he received the sign of circumcision, a seal of the righteousness of the faith, which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

circumcision; it is plain,

6, 7 & 8. And this Manner of God's pardoning or justifying Men is the same that *David* means (*Psalms xxxii. 1, 2.*) even while your *Law* was in force; for you cannot understand those Words of *the Man* that is justified by Virtue of his *own* compleat Holiness (much less any external Privileges of the *Law*) but of the *sincere Man*, that is pardoned for his past Sins, by the *Mercy* of God upon the Sincerity of his *Repentance* and *Faith*.

9 & 10. Well then, it will be an easy Matter to know, whether this great Blessing of *Pardon* and *Acceptance with God*, were intended to be confined to the *Jewish Church*, and not extended to the *Gentile World*, purely because they are *uncircumcised*. Look upon *Abraham's* Case again, was he accepted *before* he was circumcised, or *after* it? *Before* it certainly. (*Gen. xvi. 6.*)

11. And the external Performance of *Circumcising* himself and his Family, was so far from being any Way the *Cause* and *Reason* of his *Justification*, that it was nothing else but a *Sign* and *Pledge* that God gave him, to shew *him*, and to be a *Memorandum* to his *Posterity*, how acceptable his *Faith* was, and how sure he would be to reward it in him and them that imitated it. And as *Abraham* was justified *before* *Circumcision*, that all People whatever that follow

follow his *Faith*, may be saved *without* it. For as it *A. D. 57.* was *Faith in God* that made him the Father and Pattern of true Believers, so whoever has that *Faith*, though he be a *Gentile*, is his true Son. *

12. And the father of the circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

12. And then he is the Father of the *Jews* also, but a *Spiritual Father*, not to *all* the Nation barely as his Posterity by *Circumcision*; but to such *Jews* only as imitate that *Faith* of his that saved *him*, before ever he was *circumcised* at all.

13. For the promise that he should be the heir of the world, was not to Abraham, or to his seed through ^{the Law} the righteousness of faith.

14. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

13 & 14. For as it would be most absurd for you to say, The Promise of *Abraham's being the Father of all true Believers*, was given him by Virtue of *Circumcision* † that was *after* it, (much less by your whole Law † that was given four hundred Years afterward.) But you must make it to have been the Reward of his *Faith*; so to say, this Promise is entailed upon your *Nation* his natural Posterity, merely as *circumcised*, and as Subjects of the *Mosaical Law*, is to make *his Faith* signify nothing

Q 3

* Ver. 11. *ὅτι τὸ εἶναι αὐτοῦ πατέρα πάντων τῶν πιστευόντων* — So that he is the Father of *all* Believers. In the same Sense of the Phrase in *Chap. i. 20.* and in *ver. 16.* of this *Chap.*—where *ὅτι τὸ εἶναι* ought to be rendered, *so that*.

† Ver. 13, 14 & 15. *The Law*, may in these Verses signify *Circumcision*, as the *Sacramental Rite* that obliged them to the whole Law, or else the whole *Law* itself. Certain it is the Apostle uses *this Word* in sometimes a fuller, at other Times in a more limited Signification; taking it in some Passages for the *whole Mass* of the *Jewish Law*, in others for only the *ceremonial Part* of it, and in some for the whole *Old Testament Writings*. I have distinguished them in my Paraphrase, as the Sense and Connexion requires, and refer the Reader to the Particulars in the INDEX.

4. D. 57. thing in the Case, and the *Promise* is to have no Relation to it.

15. Because the law worketh wrath: for where no law is, *there* is no transgression.

15. And indeed you cannot have it by the *Law*, which is a Dispensation abounding with Duties, and severe Curses and Penalties annexed to the Breach of them: And as *you* have managed yourselves under it, in a wilful Violation of its Precepts, all the Advantage that I see you have gained by it, is a Load of *Guilt*, it has laid you under; and had such a sinful People as *you* had no Revelation of God's Will at all, you had been much less obnoxious to the divine Pleasure than you *now* are.

16. Therefore *it is* of faith, that it might ** be* by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

People, whether *circumcised* or not.

17. (As it is written, I have made thee a father of many nations) before him whom he believed, *even* God who quickneth the dead, and calleth those things

16. It must therefore be had by the Imitation of *Abraham's Faith*. And surely God has now done much better for *you* and all the *World*, in making it so; it being a Condition much more gracious ** and* mild than the Observance of your *Law*; and the most perfect Manner of fulfilling the Promise made to him, by making it extend to *all* virtuous and faithful

17. (For in *that* Sense only the Scripture calls him, *The Father of many Nations*) and as such a *spiritual Father and Example* was he looked upon by that *God* † in whom he so fully believed, as to trust he could

* Ver. 16. *ἵνα κατὰ χάριν*, so as to be a purely gracious Dispensation: Or else thus, and so it (*i. e.* Justification) is by Grace, *i. e.* by the Gospel Religion.

† Ver. 17. *Before him in whom he believed* The Construction seems plainly to be this, *ὅς ἐστι πατὴρ πάντων κατὰ τὴν ἐκτίσιν ἡμῶν* — *The Father of us all* (*i. e.* Jews and Gentiles) in God's Esteem in whom he believed.

things which be not, could quicken and revive the de- *A. D. 57.*
 as tho' they were. cayed Bodies of himself and Sa-
rah, though almost dead with Age; and do Things to
 us the most unaccountable and seemingly impossible,
 with as much Certainty, as if they were already ef-
 fected.

18. Who against
 hope believed in hope,
 that he might become
 the father of many
 nations: according to
 that which was spok-
 en, So shall thy seed
 be.

18. For this was the Excellen-
 cy of his Faith, That when by
 the Course of *Nature* he saw no
 Possibility of his having any Chil-
 dren; yet upon the divine Pro-
 mise he assured himself of a nu-
 merous Offspring, for which he
 was called the *Father of all true*

Believers of all Nations, and promised a *Seed as numerous*
as the Stars of Heaven.

19. And being not
 weak in faith, he con-
 sidered not his own
 body now dead, when
 he was about an hun-
 dred years old, nei-
 ther yet the deadness
 of *Sarah's* womb.

19, 20 & 21. The divine *Pro-*
mise, I say, made by the *God of*
Nature, made him justly lay aside
 all Objections arising from *natu-*
ral Impossibilities, and pay the
 utmost Honour to his Creator, by
 a rational and full Confidence in
 his infinite Power, and absolute
 Veracity.

20. He staggered
 not at the promise of
 God through unbelief, but was strong in faith, giving glory
 to God.

21. And being fully persuaded, that what he had promised,
 he was able also to perform.

22. And therefore
 it was imputed to him
 for righteousness.
 Will, he was accepted of God as a truly righteous and
 faithful Servant.

22. For this admirable Instance
 of *Faith*, as the Ground of all
 future Obedience to the divine

23. Now it was not
 written for his sake a-
 lone, that it was im-
 puted to him.

23 & 24. Now this Account
 of the Faith and Reward of this
 great Man, was not left upon Re-
 cord merely to celebrate *his* Name
 and Character; but the Blessings
 of it extend to us and all the

24. But for us also,
 to whom it shall be
 imputed

imputed, if we believe on him that raised up Jesus our Lord from the dead.

from the Dead.

25. Who was delivered for our offences, and was raised again for our justification.

us a Pledge of our future Resurrection to immortal Life, upon our Faith and Obedience to his Gospel.

World, who are to be pardoned and justified by Faith in JESUS CHRIST, as he was by his Faith in God who raised up Jesus

25. Even Jesus the Messiah, who by his Death and Sufferings has obtained Pardon for our Sins, and by his Resurrection has given



CHAP. V.

The CONTENTS.

Having proved, That Faith in GOD was the Thing that justified Abraham, and that Faith in Jesus Christ, and embracing his Religion must now, by the same Reason, justify every true Christian; he proceeds to shew, That this gracious and merciful Condition of Salvation is offered to the Gentiles as well as Jews. Christ's Death redeemed all Sinners, therefore all have eternal Life in him. The Analogy between Adam and CHRIST. The Merits of the one must be as extensive to save, as the Sin of the other was to condemn. Nay they are intrinsically more available to it. CHRIST therefore is the Redeemer of the Gentiles, or else all Analogy is lost between the first and second Adam.

A. D. 57. 1. **T**herefore being justified by faith, we have peace with God thro' our Lord Jesus Christ.

to obtain Pardon and Reconciliation to God, both to Jew and Gentile, without the Law of Moses.

2. By whom also we have access by faith

1. **F**ROM what I have said in the foregoing Chapters, it evidently appears, That Faith in CHRIST, and Obedience to his Religion, is sufficient

2. By this Religion of Christ, I say, do all true Believers attain the

faith into this grace the happy Favour of being the *A. D. 57.*
 * wherein we stand, *People of God.* This we stand
 and rejoice in hope of * firmly to; and as you *Jewish*
 the glory of God. *Zealots* are wont to boast your-
 selves against the *Gentiles*, upon Account of your *Law*;
 all true *Christians* do with much better Reason, rejoice
 and triumph over you, in a full Assurance of eternal
 Life and Happiness.

3. And not only so,
 but we glory in tribu-
 lations also, knowing
 that tribulation work-
 eth patience.

3. And so lively and effectual
 is this Persuasion in us †, That
 it makes us bear up under all
 Hardships and Sufferings for the
 Sake of our Religion, with per-
 fect Joy and Satisfaction: Being inured and wrought
 up by those Sufferings into that most excellent Virtue
 of *Patience*.

4. And patience †
 experience, and ex-
 perience hope.

4. This Patience gives us a
 continual Sense and Experience
 both of our † *own* Sincerity to-
 wards God, and of *his* Power and Protection over us,
 for whose Cause we suffer. And this fills us again with
 the most comfortable Assurance of our future Recom-
 pence and Reward.

5. And hope mak-
 eth not ashamed, be-
 cause the love of God
 is shed abroad in our
 hearts by the holy
 Ghost, which is giv-
 en unto us.

5. An Assurance that cannot
 fail us at *last*, and so will not suf-
 fer our Courage to fail *now*, being
 still more confirmed and actuated
 by the Gifts of the *Holy Ghost* be-
 stowed upon *Gentile* as well as
Jewish Believers, as a Topick of
 divine Love, and a Pledge of our future Happiness ‖.

6. A

* Ver. 2. *Wherein we stand, is ἡ ἐξουσία* — *Wherein we continue firm and steadfast* — So we rightly translate the Word, Gal. v. 1.

† Ver. 3 & 4. The Apostle speaks in the *Plural* Number, as joining *himself* with the *Gentile-Converts*, whose Cause he is still pleading in this *Chap.* See *Chap.* vii. ix.

‡ Ver. 4. *And Patience Experience, or ἡ ἐξουσία* — *our-
 self, Patient Suffering gives full Proof of us.*

‖ Ver. 4. See *Ephes.* i. 13. and iv. 19. Gal. iii. 14.

A. D. 57. 6. For when we were yet without strength, in due time Christ died for the ungodly. 6. A divine Instance of Love indeed! That, when we *Gentiles*, of all Mankind, were sunk in Ignorance and Irreligion, the *Son of God* should come to save us also by his Death for our Sins, at the *Time* foretold by the *Prophets*.

7. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 7. How rare and hard is it to find a Man that will venture his own Life to save a Neighbour's, though never so *honest* * and good a Person? No, it must be a generous *Friend* † and † *Benefactor* † *Δμαίει* † *Ἀγαθὸς* indeed, that makes one free to suffer Death for him.

8. But God commendeth his love towards us: in that while we were yet sinners Christ died for us. 8. How surpassing then must this Love of *God* in *Christ* be, who so freely died for us, not as good *Men*, much less as *Benefactors* to him, but as *Rebels* and *Enemies*, to reconcile us again to *GOD*.

9. Much more then, being now justified by his blood, we shall be saved from wrath thro' him. 9. What a strong Argument therefore is this for us to conclude, That the infinite Mercies of such a Death must be sufficient to save and justify both *Gentiles* † as well as *Jews*, without the *Mosaical Performances* †

10. For if when we were enemies, we were reconciled to God 10. And certainly if the Death of *Christ* is then a sufficient Atonement for the Sins of *all* the World,

* *Ver. 7 & 8.* My Paraphrase on these two Verses, is but a very little Addition to the Text, but sufficient to give the Spirit of the Apostle's Argument, which is almost wholly lost in our Translation, and not mended in any other Version I have seen. They make no Distinction between *Ἰσραὴλ* and *ἄγας*, in which the Conclusion in the 8th Verse wholly lies.

† *Ver. 9.* *We shall be saved*, i. e. *Gentiles* as well as *Jews*. For that is the Scope and Connexion of the Apostle's Argument, from the 6th to the 12th Verse.

God by the death of his Son: much more being reconciled, we shall be saved by his life.

World, his Resurrection and Ascension into Heaven, is enough to give *all* his true Disciples of *all Nations*, a full Assurance of eternal Life and Happiness. A. D. 57.

11. And not only so, but we also joy in God, thro' our Lord Jesus Christ, by whom we have now received the atonement.

11. Certainly the *Gentile* Christians may not only hope for it as well as *you*, but rejoice and triumph in a full Assurance in that *Lord and Saviour*, who has thus redeemed them.

12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

adam must extend to the whole World, or else you destroy all the Analogy

12. You *Jewish Zealots* yourselves allow, That by the Sin of one Man (*Adam*) the *whole World* after him bore the Effects of that Sin, by becoming subject to *Death*; and by Consequence, the Redemption of *Christ* the *second Adam* must extend to the whole World, or else you destroy all the Analogy

* Ver. 12.
See Ver.

13. For until * the law sin was in the world: but sin is not imputed when there is no law.

14. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams trans-

13 & 14. 'Tis not the Breach of the *Jewish Law* that alone deserved *Death*, or first brought it into the World; for all Mankind, from *Adam* down to *Moses*, died by the *first Transgression*, though they had no express *Law* as he *had*, against the Sin committed by *him*; and so could not be said to be formally and properly guilty

14.

* Ver. 13. ἀρχὴ γὰρ νόμου. For both before and after the Law, Sin was in the World. So this Particle ἀρχὴ [answering to the Hebrew *U*] signifies here, and in many other Places; as in like Manner doth *law*, Acts iii. 21. Till the Time of the Restitution of all Things. And in 1 Tim. iv. 13. Till I come. And, Acts xxiii. 1. I have lived in all good Conscience until this Day. And, 1 Cor. xv. 25. He must reign till he hath put all Things under his Feet. And elsewhere. See Noldius's Concord. Heb. Partic. pag. 664.

A. D. 57. transgression, who is the figure of him that was to come. ty of *his* sinful Act. Yet they were *all* subject to *Death*, as the natural *Consequence* of that first Sin. Now, you allow the *first Adam* to be a Type and Resemblance of *Christ* the *second Adam*. And so far 'tis true, that by the *one* came Sin and *Death*, and by the *other* came Obedience and *Redemption*. But pray, where is the Proportion and Agreement between the Sin of the one, and the *Redemption* of the other, if you say *all* Mankind, *Jews* and *Gentiles* were involved in the Effect of the Sin of *Adam*, and but only your *selves* to have a Right to the *Redemption* of *Christ*?

15. But not as the offence, so also is the free gift. For if thro' the offence of one many * be dead, much more the grace of God, and the gift by grace, *which* is by one man, *Jesus Christ*, hath abounded unto many *.

16. And not as *it was* by one that sinned, *so* is the gift; for the † judgment was by one to condemnation, but the free gift is of many offences unto justification.

17. For if by one mans offence, death reigned

15. Whereas on the contrary, 'tis plain, that the free and gracious *Redemption* of *Christ*, is so far from being inferior and narrower in its Effects upon Mankind, than the Sin of *Adam*; that it is in itself more available to reduce the *whole* World to *Life*, than *his* Sin was to condemn it to *Death*.

16. As you may see by this, That these Merits of *Christ* do not only suffice to deliver all Men from the *final* Effect of his Transgression, *viz.* *Death*, but also to the Pardon of all their *own actual* Transgressions, upon true Faith and Repentance.

17. So that if *one* Transgression in indulging a *Pleasure* was enough for

* Ver. 15. οἱ πολλοὶ — τοῖς πολλοῖς — *The many*, i. e. *all Men*, the same with πᾶσις ἀνθρώπων, ver. 12.

† Ver. 16. *The Judgment unto Condemnation*, or κρίμα εἰς κατὰκριμα, *The Crime or Offence which brings Condemnation*. Agreeably to ver. 15 and 18, where the *Offences* and the *Condemnation* are relative to each other. See the learned Mr. *Made's* Works, Fol. pag. 911.

reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

for the Death of *all* Mankind, *A. D. 57.* surely *one* such meritorious Act of *Suffering*, as that of *Christ's* Death was, must be much more available for the Life and Salvation of us *all*, without any Performances of your *Law*.

18. Therefore as by the offence of one, *judgment came* upon all men to condemnation: even so by the righteousness of one, *the free gift came* upon all men unto justification of life.

19. For as by one mans disobedience many were made sinners: so by the obedience of

18 & 19. Therefore unless you grant, That the *Messiah* by his Obedience to *God* the Father, in living and dying for us, both can and will *redeem all Nations* alike that believe in and obey him; you cannot with any Consistency, even in your own Notions, imagine the Sin of *Adam* could be the Cause of the *Death* of them all.

one, shall many be made righteous:

20. Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound.

20. You think the *Mosaical Law* necessary to this *Redemption* from Sin and Death. But as I said (*Chap. iv. 15.*) tho' you had indeed such a *Law* given peculiarly to yourselves, yet the only Use you have made of it, by your notorious Transgressions of its Precepts, has been to sink you * deeper in Guilt and Condemnation, than you would have been without it. And therefore the Mercy of *Christ's* Redemption is still greater and more valuable to you *Jews*, in that, beside the common Effect of *Adam's* Sin, you have so many *Personal* Transgressions of your own to be delivered from.

21. That as sin had reigned unto death, even so might grace reign

21. Which ought to make you particularly thankful, That as Sin and Death has, as it were, perfectly

* Ver. 20. *ἡ νόμος ἐπέβη ἡ ἁμαρτία.* The Law entered in, so as that yet Sin abounded, i. e. The Guilt of Sin by their wilful Violation of it.

reign through righteousness unto eternal life, by Jesus Christ our Lord.

fectly master'd you, the free Grace of *Christ's* Redemption has now triumphed over *them* and saved *you*.



CHAP. VI.

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The notorious Sins both of Jew and Gentile, serve to illustrate and magnify the free Mercies of Christ's Redemption. Yet this is no Encouragement for Men to go on in Sin, as some ignorant or malicious Jews pretended to infer from the Apostle's Discourse. (See Chap. iii. from 3 to 9.) The very Nature and Design of the Christian Religion, is to mortify all vicious Principles, and to reduce us to moral Holiness and Purity. Our Baptism shews us this Obligation. An Exhortation to Christian Virtue and Purity from the Effects and Consequences of Sin and Virtue, illustrated by a Metaphor taken from Romish Freedom and Slavery.

A. D. 57. **1.** **W**HAT shall we say then? shall we continue in sin that grace may abound?

Mercy in our *Redemption*. And I took Notice (*Chap. iii. 7, 8.*) what an absurd and dangerous Consequence some of you were apt to draw from such Expressions, as if I gave Men Encouragement to *sin on*. But I shall now more fully clear myself of such an unjust Imputation.

2. God forbid: how shall we that are dead to sin, live any longer therein?

and destroy all vicious *Habits* in us,

1. I Said indeed (*Chap. v. 20.*) That the deplorable State of wilful Sin, that *all* Men, but especially the *Jews*, lie under, has served to illustrate the divine

Mercy in our *Redemption*. And I took Notice (*Chap. iii. 7, 8.*) what an absurd and dangerous Consequence some of you were apt to draw from such Expressions, as if I gave Men Encouragement to *sin on*. But I shall now more fully clear myself of such an unjust Imputation.

2. I say then, That such a Supposition would destroy the very main End and Design of the *Christian Religion*, which is to kill

I

3. And

3. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

mony to express our

3. And you cannot be ignorant, That our Christian *Baptism* is intended to resemble the Death, Burial and Resurrection of *Jesus Christ*, and is a significant Ceremony to express our Belief of them.

A. D. 57.

4. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life.

ous Conversation, answerable to his Resurrection, and Ascension to the Glory of God the Father.

4. For our being covered with *Water*, signifies our being dead and buried as it were to all sinful Courses, as *Christ* died and was buried in the *Earth*. And our ascending again out of the *Water* represents the great Obligation we are under of rising from those evil Courses, to a new and virtuous

5. For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection.

5. For it would signify nothing for us to resemble his *Death*, by being plunged in *Water*, if we don't take * Care to answer his *Resurrection* by a new and religious Course of *Obedience*.

6. Knowing this, that our old man is crucified with him, that the body of sin might

6 & 7. It being plainly the only Thing meant by our *Baptism*, That all our former Habits of Sin should be in a Manner killed and cru-

* Ver. 5. — We *shall* be planted together. — Though the Verb *συνθάψεται* here, and *συνζήσομεν*, We *shall* live with him, in Ver. 8. be in the future Tense, yet they seem to me to intend the Obligation to a pious Life here, not the Certainty of the future Life hereafter, though the one indeed is a Consequent of the other. It should therefore be rendered, We *ought* to be planted together, and we *ought* to live with (or like) him. In the same Sense I take *ἡ κυριότης* in Ver. 14. Sin *shall* not, i. e. *ought* not to have Dominion over you. Whoever compares them with Verses 11, 12, 13. and considers the Scope of the Apostle's Argument, viz. That Christianity does not encourage to Sin, but oblige to Holiness, will perhaps think the same.

A. D. 57. might be destroyed, that henceforth we should not serve sin.

7. For he that is dead is freed from sin.

8. Now if we be dead with Christ, we believe that we shall also live with him.

sensible * of our Obligation to live an holy Life in Conformity to his *Resurrection*.

9. Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him.

10. For in that he died, he died unto sin † once: but in that he liveth, he liveth unto God.

11. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.

12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13. Neither yield ye your members as instruments of unrighteousness unto sin: but yield

crucified, and we freed from all slavish Obedience to them; thus *dying to Sin*, signifies our *Freedom* from it, as *Slaves* are freed from their *Masters*.

8. Nor would this *dying* with him in *Baptism* be any Thing but a *mere Figure*, and a lifeless Comparison, if we be not thoroughly

9, 10 & 11. And duly consider, That as *Christ* by *once* † *dying* has redeemed us from all our past Sins, and is risen again to an endless and immortal Life with God the Father; so *we* his Disciples by being *once* baptized into his Religion, are for ever after engaged to renounce all Practices of Sin, and to live to the Service and Honour of God, thro' JESUS CHRIST our Lord.

12. Let it be therefore your utmost Endeavour to answer the Design of your *Christianity*, by suppressing all vicious Habits, from ruling and reigning in your mortal Bodies any longer.

13. And suffer not the Members of them to be any longer the Instruments of ungoverned Passions and immoderate Inclinations, but

* *Ver.* 8. See *Ver.* 5. the NOTE.

† *Ver.* 10. *He died unto Sin*, ἵνα ἀπαρτῇ, *for*, or *upon account of Sin*. *Ibid.* *Unto Sin once*, ἑσάκις, *once for all*.

yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

but of righteous and holy Dispositions, as become those who are risen as it were from the Dead, *on Purpose* to live to the Service and Honour of God:

14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

the *Law* due to your former Vices, and are taken into the Grace and Mercy of the *Gospel-Covenant*.

14. This ought by all Means to be your chief Care; and if it be not your own Fault, you may and ought *now* to do it, for you are delivered from the Curse of

15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

future Practices of Sin, under Pretence of exalting the divine Mercy, that they are the strongest Engagement against them, according to the whole Tenour of the *Christian Religion*.

15. And I have sufficiently shown you already, That the Mercies of God in thus pardoning the greatest Sinners, are so far from being an Encouragement to

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?

and Misery; if *Christ*, your Reward is then no less than Pardon and eternal *Salvation*.

16. Remember also, There is no dividing and halving your Services between *God* and *Satan*; whoever you let yourselves to, his *Slaves* you must entirely be, like *Men sold to Bondage*, or taken in *War*. If *Sin* be your Master,

your Pay is nothing but *Death*

17. But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine, which was delivered you.

17 & 18. And blessed be God! That whereas you were *all*, both *Jews* and *Gentiles* once under the Slavery of Sin, and liable to the fatal Consequences of it; by now embracing the *Christian Doctrine*, you are freed from it, and are

18. Being

R

both

A. D. 57.

18. Being then made free from sin, ye became the servants of righteousness.

both obliged and enabled to live so righteously and virtuously as will qualify you for eternal Life and Happiness.

19. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness.

19. I have thus represented the Case to you by a Comparison of *Slaves* and *Masters*, Things very well known * by you *Romans*, and I made Choice of this Metaphor, the more easily to make you sensible of it, who are yet but little skill'd in the Notions of *Christianity*. And the Sum of what I intend by it is this, That as in your unregenerate State, both *Jew* and *Gentile* were the *Slaves*

of Sin and Death; so now under the *Gospel-Religion* you are bound to a new *Master*, obliged to such a Course of Piety and Virtue, as cannot fail to justify and save you.

20. For when ye were the servants of sin, ye were free from righteousness.

20. For as when you were the Vassals of *Sin*, you paid no † Obedience to the Laws of Virtue and true Religion (nor indeed

could it be expected † you could serve two such contrary Principles at the same Time) so by Parity of Reason, now *Righteousness* is your *Master*, you ought to pay no Service at all to *Sin* and *Vice*.

21. What fruit had ye then in those things whereof ye are now ashamed? for the end of

21. And which of the two it is most your *Interest* as well as *Duty* to serve, you may soon judge by the Effects and Fruits of both.

* Ver. 19. Καὶ ὡς ἄνθρωποι λέγω — I speak after the Manner of Men — See Chap. iii. 5. the Note there.

† Ver. 20. Free from Righteousness, not so as to remain under no Obligations to it, but so estranged from it by contrary Habits, that it was not likely they should perform it. Whereas being free from Sin in the 18th Verse, signifies such a Manumission from it as implies an Obligation never to serve it more.

of those things is both. What were the Effects of *A. D. 57.*
death. your former vicious Courses but
Shame and Death; had you not repented and forsaken
them?

21. But now being
made free from sin,
and become servants
to God, ye have your
fruit unto holiness,
and the end everlasting
life.

22. Whereas by being now
sincere *Christians*, and the true
Servants of God, you attain to
such a Life of Obedience and
Virtue, as will and must end in
the Enjoyment of everlasting
Happiness and Salvation.

23. For the wages
of sin is death: but
the gift of God is, e-
ternal life, through
Jesus Christ our Lord,
Life of Sin; but eternal Life, and the Happiness of
Heaven, is a free and *unmerited* Gift of God, bestowed
on all faithful Christians for the Sake of Jesus Christ
our Lord.

23. Only there is this Diffe-
rence between the Consequence
of one and the other, That Death
and Misery is the *natural, proper,*
and *deserved* Recompence for a



CHAP. VII.

The CONTENTS.

*The Jewish Christians also proved to be under no Obliga-
tion to the Cérémonial Law, by an Instance taken from
the Law of Marriage. Then to convince them both of
the absolute Necessity, and the great Happiness of relying
wholly upon the Gospel-Religion, for the Pardon of Sin
and eternal Salvation, and the better to ingratiate his
Argument to them; he supposes himself, a Jew, under
the same Condition of habitual Sin and Guilt, he had
shown them all to be in, Chapters ii and iii. And by
thus personating the habitual Transgressor of the moral
Laws of God, shews the Mosaical Law utterly unable,
either to cure the Habits, or atone for the Guilt of his
Sin. That Revealed Law is indeed a good Rule of*

A. D. 57.

Life, the very habitual Sinners acknowledge it as such, while they transgress it, not without Struggles and Reluctances of Conscience. But in such a State of habitual Sin, the Moral Law serves only as an Occasion to shew them their deeper Guilt, and to aggravate their Condemnation, while the Ceremonial Law has no Virtue in its Performances to free them from it. The Merits of CHRIST therefore and his Religion, is the Thing that must pardon and save them.

1. **K** NOW ye not brethren (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth.

2. For the woman which hath an husband, is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband.

3. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is to another man.

4. Wherefore, my brethren, ye also are become dead to the law

1 & 2. **H**AVING proved in the foregoing Chapters, That the *Gentile* Christians are under no Obligation to *Circumcision* and the *Jewish* * Law, I now apply myself to the *Jewish* Christians, and shall shew them also to be no longer bound to the *ceremonial* * Parts of it. Which I shall do by a Comparison taken from the very Law you are so well acquainted with. The Law of *Marriage*, you know, obliges the *Wife* for no longer than her *Husband's* Life *.

3. For tho' to leave her Husband, and marry any other Man while he is alive, would be a plain Act of *Adultery*, yet, as soon as he is dead, she is free to marry whom she pleases.

no adulteress, though she be married

4. Now this is exactly *your* Case in your *Christian State*; the *Ceremonial Law*, to which God at

* *Per.* 1 & 2. See the same Argument of the Apostle handled from another Similitude to the same Purpose, in *Galat. iv. 1, &c.*

law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Life of his, can be no more thought an *Apostasy* from God, than it would be *Adultery* in a Woman to marry after her Husband's Death.

A. D. 57.

5. For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death.

over you, and the Certainty of the Death due to them, increased along with them.

6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

stance does the mere Shadow.

5. You are now, I say, to live a *spiritual* Life, which you could never attain to under the habitual Transgressions of a *Law* †, that has laid you under an inevitable *Curse* for those Breaches. Those Habits of † Sin still prevailed over you, and the Certainty of the Death due to them, increased along with them.

6. But now your *Christian Religion* has freed you both from the *Duties* and the *Curse* annexed to your Breach of them; and you are bound only to such spiritual and *moral* Duties as do exceed those external and *ceremonial* Performances as much as the Substance does the mere Shadow.

7. What shall we say then? Is the law sin? God forbid. Nay,

7. I said indeed (*ver. 5.*) That the revealed Law of *Moses* has only served to make you more guilty,

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* Ver. 4. Ἐκ τῆς νόμου ἡ ἡμῶν—Ye are dead to the Law. —Interpreters need not dispute, whether the Meaning should be here, *The Law is dead to you*, the 7th Verse plainly showing the Apostle uses the Sense of it promiscuously.

† Ver. 5. Τὰ διὰ τοῦ νόμου. *The Motions or (habitual) Passions* of Sin that remained on us *under the Law*, or during the *State* of the Law, as Mr. Locke well renders it. See Chap. iv. 11. where ὁ ἀνομίας is taken in the same Sense.

A. D. 57. I had not known sin, guilty, and bring you under a greater Necessity of Christ as a Redeemer. But don't mistake me, as if I meant the Law were sinful, or tended in its own Nature to carry Men to Sin. God forbid! I only say, a Transgression of a revealed Law is a deeper Transgression than one against a natural Law. And so the Law may, in some Sense, be said to be an Occasion of aggravating your Guilt, but 'tis only from your Transgression of it. As for Instance: No Man lies under so much Guilt from the Sin of Covetousness, as he that has an express Law of God that forbids him to covet.

8. But sin taking occasion by the commandment, wrought in me * all manner of concupiscence. For without the law sin was dead.

8. And so, I say, all the Advantage an habitual Sinner against a revealed Law has, is to see and know himself more * guilty and obnoxious to the divine Displeasure, than others who have the Benefit of no such Law.

9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

9. Thus, if you † and I, instead of being Jews, had been born and continued Gentiles, we had had so much less Guilt by the Breach of the divine Law, over what

* Ver. 8. *Wrought all Manner of Evil in me.* Καταργησαίς τὴν ἐπιθυμίαν, *Wrought up my inordinate Desire into a great Degree of Guilt.* As the Word ἐπιθυμία Sin is often used to signify a Sacrifice for Sin; so it that and ἐπιθυμία, here be understood of the Guilt of the Actions, not the Actions themselves; it will make the Apostle's Argument much clearer. It being very easy to conceive a revealed Law to increase the Guilt of Transgressors; but how it should be an Incitement to Sin, is somewhat hard.

† Ver. 9. *I was alive.* Ἔζη. Here again, the Apostle puts the Argument upon himself alone as a Jewish Christian, as he did in Chap. v. as a Gentile one; the better to insinuate himself into the Affections, and gain the Attention of both the contending Parties.

what we *now* have; that, in Comparison, we might *A. D. 57.* have been said to be in a State of *Life*; but by living under the plain Expresses of a *revealed Law*, our Transgressions show us to be in a perfect State of *Death* and *Condemnation*.

10. And the commandment which *was ordained* to life, I found to be unto death.

11. For sin taking occasion by the commandment, deceived me, and by it slew me.

have made that which was a good Rule of *Life*, to fail of its End, and turn upon us as a Means of *Death*.

12. Wherefore the law is holy; and the commandment holy, and just, and good.

13. Was then that which was good, made death unto me? God forbid. But * sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14. For we know that the law is spiritual: but I am carnal, sold under sin.

10 & 11. And thus you must understand me, that our wilful *Disobedience* to the *Mosaical Law*, makes it as it were the *Cause* and *Occasion* of drawing us into *Condemnation*; tho' the natural *Intent* of the *Law* was to bring us to *Obedience* and *Happiness*. *We*

12 & 13. So that the Nature and Design of the Law is exceedingly wise and excellent; and especially the *moral* Parts of it, just, and pure and good. And 'twould be very unjust in you to make me say, This *good Law* was *designed* for our *Mischief*; when all I affirm is, that *our Violations* of it only have made it hurtful to us*; and that the Purity of its Precepts, shews the high Aggravations of their Guilt that disobey it.

14. We must not, we cannot but allow the *Law of Moses*, (the *moral Laws* particularly) to be a good *Rule* of Men's Lives and

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Præ-

* Ver. 13. *ἵνα φανῇ — ἵνα γινώσκει καὶ ὁ ὑπερβολὴν — ἡ ἁμαρτία* — So that Sin appears exceeding sinful. This is the Construction of *ἵνα* that takes off all Imputation from the *Laws*, and lays it upon their *Transgressions*, as the whole Scope of the Apostle's Reasoning shows; and which will justify my Paraphrase of this Chapter. See Chap. iv. 11. and ver. 20.

A. D. 57. Practices: All the Fault of its being a Cause of Death, lies in our habitual *Disobedience* to it.

15. For that which I do, I allow not: for what I would, that do I not; but what I hate, that I do.

16. If then I do that which I would not, I consent unto the law, that *it is* good.

17. Now then it is no more I that do it, but sin that dwelleth in me.

him to violate it.

18. For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but *how* to perform that which is good, I find not.

19. For the good that I would, I do not; but the evil which I would not, that I do.

20. Now if I do that I would not: it is no more I that do it, but sin that dwelleth in me.

21. I find then a law, that when I would do good, evil is present with me.

22. For I delight in the law of God, after

15 & 16. Nay, 'tis plain we confess the Goodness of the *moral Law*, even while we transgress it; since every open Transgression is done against our Conscience and Knowledge of the *Rule*, and very often with great Reluctancy and Regret.

17. So that, it is not a Man's settled *Judgment*, or ill *Opinion* of the *Law*, but his own irregular and exorbitant *Passions* that cause

18 & 19. And while these un-governed *Passions* have the Sway over us, 'tis not expected we should perform what is good, but run into open Transgressions, though it be against even the Convictions and Reluctances of Conscience, and in Contradiction to all our more sober Thoughts and Reflections.

20. So that as I said (*ver. 17.*) This does not bespeak a Man to *disapprove* of the divine *Law*, but that he is carried against it, only by unmastered *Appetites* and *Passions*.

21, 22 & 23. The habitual Course whereof makes Vice and Sin become as it were a *Law*, and a second *Nature* to us, forcing us in a Manner to act against the Dictates of our own Reason, and to

ter the inward man. to indulge our Lusts, even while *A. D. 57.*
 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. we cannot but inwardly condemn such Practices.

24. O wretched man that I am, who shall deliver me from the body of this death? 24. Having thus therefore by wilful Transgressions reduced ourselves to these Habits, and * laid ourselves under the Curses annexed to them; what Method is there left for our Pardon and Redemption from them? Certainly the external Performances, the typical and carnal Sacrifices of the Jewish Law, can have no Virtue to purge the Conscience, and bring us to true Righteousness.

25. I thank † God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God: but with the flesh the law of sin. 25. But the Merits of Christ's Death and our embracing his Religion will effectually † do it; for which Mercy God be for ever praised! You see then, by the whole Tenor of my Discourse, I cast no Disparagement upon your Law; allowing every Man must needs approve of the moral Rules of it. 'Tis to your Violations of them that I ascribe your sad Condition of Sin and Death; in order to shew you the absolute Necessity of relying wholly upon the Faith and Obedience of the Gospel for your Justification †.

* See Chap. ii. and Chap. iii. x, &c.

† See the Reading of some of the best MSS. and Versions in Dr. Mills.

‡ Note, It having been much disputed by Commentators, Who, and what Sort of Person it is that St. Paul here represents, from the 7th Verse to the End of this Chapter; and it having appear'd to me very plain, that the Apostle's whole Argument requir'd us to understand it of no other, but that of an unconverted Jew; it is now a Matter of great Satisfaction to me, to find my Interpretation of this Chapter confirmed with great Strength and Clearness, by the learned Dr. Clark. Sermon on Ver. 7. of this Chap. in Vol. VIII. Sermon. IX.



C H A P. VIII.

The CONTENTS.

The Ceremonial Law, being proved insufficient to cure the Habits, or to atone for the Guilt of Sins against the Moral Law; the Christian Religion is here shown fully able to do both: The Merits of Christ's Death being a sufficient Satisfaction for past Offences; and the spiritual Nature of his Laws, with the Assistance of the divine Spirit enabling us to attain such Habits of righteous Living, as will qualify us for, and assure us of a Resurrection to eternal Life and Happiness. This spiritual Life the great Obligation, and only Mark and Character, of a true Christian. It will intitle the Gentile as well as Jewish Converts to the future Glory and Happiness of God's true Church and Children. God did not leave the Gentile World destitute of all Hopes of the future Happiness which all Mankind naturally desire and wish for. That the Gentile Believers shall enjoy it, proved from Christ's dying and interceding for them, from their being called into the Christian Faith, and suffering for the Sake of it; which if they persevere in, nothing can ever deprive them of its happy Fruits, and final Blessings. [See the Note on Ver. 31.]

A. D. 57. 1. **T**Here is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

that by the *spiritual Nature* of its Laws brings them to that heavenly Course of Life, which the *external and carnal Ordinances* of the Law could never do.

2. For the law of the Spirit of life, in Christ Jesus, hath made me free from the

1. **T**HE Ceremonial Law then being dead to the *Jews*; and the *Gentiles* being not originally obliged to it at all; it must follow, that all Christian Converts are to be justified and saved by embracing the *Gospel Religion*,

2. The *Jewish Converts*, I say, ought by all Means to rely upon it; because the Merits of *Christ's* Death have freed them of the Guilt

the law of sin and death. Guilt of this wilful Transgression *A. D. 57.*
of the *Law*, and his pure and
spiritual Precepts give them Power over the *habitual*
Lusts of Sin for the future.

3. For what the law could not do, in that it was weak thro' the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.

Man, has redeemed us from all former Guilt, and enabled us by his Religion to conquer the domineering *Lusts* and *Habits* of Vice.

4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

performed by him as

3. For while the *external* Sacrifices and *ceremonial* Performances of the *Law* were utterly unable to purge the Conscience, and clear us of all the Effects of such Transgressions (especially of the *moral* Laws of God.) The Son of God, by living and dying as

4. So that the Rule of righteous Living, prescribed in the *moral Law*, that was never to be fulfilled by a *Jew* governed by these sinful *Habits*, may now be acceptably (though not perfectly) he is a *Christian*.

5. For they that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.

5. For the Nature of the *Gospel Religion*, does as perfectly tend to lead us to a truly *moral and spiritual* Course of Life, as our former *carnal* Inclinations did to a *vicious* and a *wicked* one.

6. For to be carnally minded, is death: but to be spiritually minded, is life and peace.

able Fruit of a *spiritual* and holy Conversation.

6. And as the natural and certain Consequence of a *sinful Course*, can be nothing but *Death* and *Condemnation*; so eternal Life and Happiness will be the infalli-

7. Because the carnal mind is enmity against God: for it is not subject to the law of

7 & 8. You cannot therefore expect to be redeemed from such *Transgressions* as you are guilty of, by Virtue of a *Law*, that leaves you

A. D. 57. of God, neither indeed can be.

8. So then they that are in the flesh cannot please God.

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

none but such as do so, will be owned by him as his true Disciples.

10. And if Christ be in you, the body is dead because of sin: but the Spirit is life, because of righteousness*.

Adam's Transgression; yet will the Power of the *divine Spirit* raise them up again to an immortal Life, as the happy Effect of our Justification by his Death and Sufferings.

11. But if the Spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the

you still under the *Guilt* and *Habits* of them; and while you are so, you cannot be in Favour with God, nor do any acceptable Service to him.

9. But you *Christian Converts* are delivered effectually from such a Condition, if you take sincere Care to live up to the pure and spiritual Temper of *Christ's Religion*, and answerable to the Influences of his *Spirit*, that conducts all the true Members of it. For

10. And if you thus become the proper Members of his *Church* by a *spiritual* Course of Life; tho' indeed your *Bodies* shall be liable to present Death, like other Men's, by the unavoidable Effect of *Adam's* Transgression; yet will the Power of the *divine Spirit* raise them up again to an immortal Life, as the happy Effect of our Justification by his Death and Sufferings.

11. For if we be guided by the Motions and Influences of the *Spirit* of that *God* who raised up *JESUS* from the Grave, and which now dwells in us, purifying

* Ver. 10. *The Body is dead because of Sin*. — Note, If the Proposition *Dead* be to be render'd by *because* of Sin, and refers to the *natural* Death of the *Body*; and *Life* in the following Words signify *Resurrection to Life*; (agreeably to ver. 11.) then the Paraphrase is perfectly right. But if this *Death of the Body* is meant of our *dying to Sin*; and *Life* signifies *living righteously*; then *Dead* must not be render'd by *because*, but by *concerning*, or as to — *the Body* (if a true *Christian*) is *dead as to Sin and Vice, but his Spirit is Life* (or *Lives*) as to *Righteousness*.

the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you. piness, at the last D

ing our Bodies from the Lusts of *A. D.* 57.
Sin and Vice; that *Spirit* will not
fail to raise *them* from Death also,
unto an immortal Life and Hap-
py.

12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh :

13. For if ye live after the flesh, ye shall die; but if ye thro' the Spirit do mortify the deeds of the body, ye shall live.

12 & 13. 'Tis our Duty and Interest therefore *now* to hold to the *Gospel Religion*, and not that of the *Law*; and our high Obligation to conquer the immoderate Lusts of the *Flesh*, by the Practice of *moral* and spiritual Religion; as being fully assured the one must be *Death*, the other *Life* to us.

14. For as many as are led by the Spirit of God, they are the sons of God.

14. For as many as are led by the Spirit of God, they are the sons of God. *14. For as I said, ver. 9. They only that thus live up to these moral and eternal Rules of Religion, revealed and instituted by the Spirit of God, through JESUS CHRIST, are his true Children, and Members of his Church.*

15. For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. and *Ceremonies*; but can apply ourselves to God as to a merciful and tender Father and Lawgiver; sure of being accepted and for ever rewarded, upon our sincere (tho' not absolutely *perfect*) Obedience.

16. The Spirit itself beareth witness with our spirit, that we are the children of God. we may then justly : to true Believers; : Affurances of the A dren and Servants.

16. And whenever we are truly conscious to ourselves, that we do our best Endeavours to obey this spiritual Law of *Christianity*;

17. And

A. D. 57. 17. And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may also be glorified together.

only 'tis upon this Condition, That, if we would be happy with him, we must patiently suffer for his Religion, as he suffered for us.

18. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.

bestow upon us, in the Face of the World, at the great and final Day of Judgment.

19. For * the earnest expectation of the creature waiteth for the manifestation of the sons of God.

† Wishes and Expectations of all Mankind.

17. And if God has thus adopted us for his Children in Christ; we shall certainly all of us, both Jewish and Gentile Christians be Heirs with him in his future Glory and Happiness; (for Adoption supposes an Estate of Inheritance:)

18. A Condition far short of the Reward annexed to it. For upon comparing them together, you will find no Manner of Proportion between the Sufferings of a short and momentary Life, and those eternal Glories that he will

19. This future Happiness, by which God will show us all both Gentiles as well as Jewish Believers to be his true Sons, is adequate to the highest Notions,

20. For

* Ver. 19. *The earnest Expectation of the Creature.* This Phrase does not imply, That all the heathen World had an explicit Belief, or true Notion of this future Glory; but only that the Glory and Happiness itself is such as would fill the utmost Wishes and Desires of all Mankind, whenever they should be acquainted with, or be put into any Hopes of it, as the Gentile Converts now were.

† *Ibid. Of the Creature* — The same with every Creature to whom the Gospel was order'd to be now preached, Mark xvi. 15. Coloss. i. 2, 3. The all Nations that were to be taught and baptized, Matth. xxviii. 19, 20. i. e. The Gentiles, the Bulk of Mankind, in Contradistinction to the first Christians, the first Fruits, who received it in the Apostles Time.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope.

Adam, occasioned by the Instigation of the Devil, that brought them all under it.

20. For Man was at first created capable of Immortality; and his Posterity was not run into this mortal and miserable Condition of human Life, by their *own Choice*, but purely by the Sin of

21. Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

we Christian Converts have now a full Assurance as his adopted Children in *Jesus Christ*.

21. Yet even the *Gentile World* (especially the considering Part of it) was not destitute of all Hopes of a future and permanent State of Happiness, such as is suitable to rational Creatures that are the Offspring of *God*; and of which we have now a full Assurance as his adopted Children in *Jesus Christ*.

22. For we know that the whole * creation groaneth and travaileth in pain together until now.

after a better and more durable Condition.

22. We know, I say, that the whole *Gentile World* has all along been deeply sensible of the Miseries and frail State of human Life; full of Longings, and eager Wishes

23. And not only *they*, but our selves also, which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, *to wit*, the redemption of our body.

and suffering, and mortal ones, to become immortal and glorious ones.

23. Nay even *we Christians* also, even we that are *Apostles of Christ*, who have the fullest Assurance of it from the *Word*, and have received the Pledges and Earnest of it by the *Spirit* of *God*; do yet wish and groan (though not impatiently) after the actual Enjoyment of this happy Change of our Bodies, from weak

and suffering, and mortal ones, to become immortal

24. For we are saved by hope: but hope that

24 & 25. Our *Christian Life*, I say, is as yet but a *Life of Hope*.

* Ver. 22. *The whole Creation.* See also Ver. 19.

A. D. 57. that is seen, is not hope: for what a man seeth, why doth he yet hope for.

25. But if we hope for that we see not, *then* do we with patience wait for it.

26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings which cannot be uttered.

ing us with such good Motions and Desires as we cannot oftentimes in *Words* express.

27. And he that searcheth the hearts, knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints, according to *the will* of God †.

but what is consistent with his holy Will and Religion.

Hope. We live upon *Expectation*, not *Enjoyment*. And this *Hope* as a Duty, and Condition of this future Glory, obliges us to go thro' the Sufferings of Life with all Patience and Constancy.

26. And indeed our Afflictions and Hardships are sometimes such, that we have ardent Desires after a Release from them; not knowing very often what is most fit for us, to beg of God as most agreeable to his wise Designs in them. But the *Holy Spirit* is our constant *Comforter* in such difficult Cases, guiding * and inspiring

27. But whether we *express* them or no, *God* the Searcher of Hearts knows and accepts them, all as agreeable to the Dictates of his own *Holy Spirit*, whose Office it is so to assist † the Minds of all distressed Christians, that they shall be enabled to ask nothing;

28. This

* Ver. 26, 27. *ὑπερεντινὸν ἡμῶν*, *intercedes for us*. Not in the Sense that CHRIST is an *Intercessor* with GOD the Father; but *helps* and *does for us*, in the simple Sense of the Word.

† Ver. 27. *ὅτι, ὅτι*, *That he maketh Intercession for the Saints*. Or rather, *ὅτι*, *That he maketh Intercession*. Or else thus, *He that searcheth the Hearts* [God] *knoweth* [i. e. accepteth and approveth] *the Mind of the Spirit, because he maketh Intercession agreeably to the Will of God*.

[See Dr. Claget's Discourse of the Holy Spirit, Chap. v. §. 6. Part I. and II, page 46, &c.]

28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

eternal Benefit and purpose to call you * *all equally* into the Privileges of the *Christian* Covenant.

29. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

and *Chief* of all true *Christians*, whom he is pleased to condescend to call his *Brethren*.

30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

he did that of *Abraham* to their Justification, and Pardon of their past Sins; and yet at last to deny them that *eternal Life* and *Happiness*, without which all the rest is of no Advantage to them.

31. what shall we then say to these things?

28. This therefore is sufficient *A. D. 57.* to comfort and encourage you all, both *Gentile* as well as *Jewish* Converts, that whatever Afflictions may befall you upon Account of your Profession, God will turn them all at last to your

29. And if God thus intended you *all* the like *Means*, it cannot be doubted but he designs you the *End*, viz. To be like his Son *Jesus Christ* in the Glories of the *future* State, as you resemble him in his Sufferings in *this*. And thus he will be truly the *Head*

and *Chief* of all true *Christians*, whom he is pleased to condescend to call his *Brethren*.

30. For otherwise, it would be an unaccountable Proceeding in God, thus originally to declare the *Gentiles* as well as *Jews*, capable of being Members of his *Church* in *Christ*; to send his *Apostles* to invite them into it, to accept of their sincere Faith, as

31. Well then, if it appears that God has actually taken them

* Ver. 28. *According to his Purpose*, i. e. his Purpose declared by his Prophets. See *Gen. xviii. 18. Ephes. iii. 1*

A. D. 57. things? * If God *be* for us, who *can* be against us. against it?

them * into his gracious Covenant and Religion, what has any zealous *Jew* to do to speak against

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

32. If God has been so infinitely gracious as to give his Son to die for the *whole World*; how can he be conceived to bestow the Benefits of his Death to *some Believers*, and deny it to *others*?

33. Who shall lay any thing to the charge of Gods elect? *It is* God that justifieth:

33 & 34. Since GOD has chosen the *Gentiles* also into the *Christian Church*; and has pardoned them upon their Repentance and Faith in *Christ*; what *Jew* shall condemn them as unworthy of such a Mercy? Since *Christ* has died for their Sins, is risen as their powerful *Saviour*, and sits at the right Hand of God as their *Advocate* and *Intercessor*, who can plead any Thing against them?

35. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

35 & 36. Who shall deprive them of the Fruit of the Love of *Christ* toward them, while they continue to live worthy of it? Nothing surely, no not the sharpest Afflictions and Persecutions of the most malicious and powerful Adversaries. (Even though they were in as ill a Condition, as those the *Psalmist* speaks of, *Psal.* xliv. 22.)

36 (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

37. Nay in all these things we are more than

37. They will triumph over greater Difficulties than these, by

* Ver. 31. *If God be for us.* Here again the Apostle makes *himself* as one of the *Gentile Converts* for their greater Encouragement to embrace his Argument.

than conquerors, thro' him that loved us.

a steady Faith and Obedience to so *A. D. 57.* powerful and loving a Redeemer. 

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

38 & 39. And I hope and persuade myself, that their religious Principles will be so firm and steady, as that neither the Fear of present *Death*, nor the Hopes of any Advantages of this *Life*; nor the Power and Temptations of *wicked Spirits*, nor present *Sufferings*, nor future *Inconveniencies*; nor the Height of *Prosperity*, nor the Depth of *Adversity*, nor any Thing whatever, shall move them from their Duty, or deprive them of their Reward in *Christ Jesus*

our Lord.



CHAP. IX.

The C^ONTENTS.

The Apostle discourses of the Rejection of the Jewish Nation, from being any longer God's Church and People, upon their Infidelity; and taking the believing Gentiles in their Room. Handles this melancholy Argument with great Tenderness and Concern for his Nation. National Mercies and Privileges at God's free Disposal and arbitrary Limitation. It was so in Abraham's Covenant, and the Promise made to him; in the Instances of Isaac and Ishmael, Jacob and Esau. The Sins and Ingratitude of any Church or People may be pardoned, or punished, more or less, sooner or later, as divine Wisdom and Justice shall see fit, as in the Instances of Moses and the Israelites, and of Pharaoh and the Egyptians. The Infidel Jews make a stubborn Objection against the divine Punishments; the Apostle reproves them for it. Then he shows their Rejection for their refusing the Gospel Religion, and the Reception of the Gentiles into

the Christian Covenant, in their Stead, to be agreeable to divine Truth, Justice, and Wisdom, and to the Scriptures of the Old Testament.

- A. D. 57.* 1. **I** Say the truth in Christ, I lie not, my conscience also bearing me witness in the holy Ghost. **BEING** now to speak of God's rejecting the unbelieving Nation of the Jews, from being any longer his Church and People, and his receiving the Gentiles into the Christian Covenant in their Room: Upon this melancholy Argument I call my own Conscience, and the Holy Spirit the Searcher of Hearts to witness, that I shall say nothing out of Prejudice, nothing but such plain Christian * Truth as my Apostolical Office obliges me to, for vindicating the divine Justice and Goodness in the present Punishment of that obdurate Nation.
2. That I have great heaviness and continual sorrow in my heart. 2. They can testify that I never speak or think on this doleful Subject of their Infidelity and Rejection, without the deepest Sorrow and Concern.
3. For I could wish that my self were accursed from Christ for my brethren, my kinsmen according to the flesh. 3. Nay, that, if it were a proper Wish, or could do them any Service, I could wish to be excommunicated and excluded the Christian Covenant my self, to save and bring them, my dear Brethren, into it †. 4. Them

* Ver. 1. *The Truth in Christ.* Ἀλήθεια ἐν Χριστῷ *Christian Truth*, as ὅτι ἐν Ἀδὰμ is all Men, and ὅτι ἐν Χριστῷ, *Christians*, 1 Cor. xv. 22. and Rom. viii. 1.

† Ver. 3. *Accursed from Christ.* The Word ἀνάθεμα & ἀνάθεμα ἴσθαι, in the LXX, when spoken of Persons, always signify to be sentenced or devoted to Death, or to be cut off from the Living. And 'tis most probable St. Paul meant no more here than wishing he could save his Brethren by dying for them; that he could willingly take his Part in that temporal Curse that was shortly coming upon the Jews; provided he could thereby convert them to Christianity, and gain them a Share in its future and eternal Rewards.

4. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

himself between the *Cherubims* (*Psalms* l. 2.) who were under the Covenant made with *Abraham* and *Moses*; had the Privilege of the divine *Revelation*, the written *Law*, the *Worship of God* in the *Tabernacle* and *Temple*, the Promise of the Land of *Canaan*, and of the Blessings of the Kingdom of Christ the *Messiah*.

5. Whose *are* the fathers, and of whom as concerning the flesh, Christ *came* * who is over all, God blessed for ever, Amen.

Dispensations of it.

6. Not as though the word of God hath taken none effect. For they *are* not all Israel which are of Israel.

performed all his *Promises* to the Church of *Israel*. For by a true *Israelite* or Member of that Church, we are not to understand every Man that is barely descended and born of the *Patriarchs*.

7. Neither because they are of the seed of *Abraham*, *are they* all children: but in *Isaac* shall thy seed be called.

4. *Them*, I say, who are the *A. D. 57.* Children of *Israel*, that pious Servant, who as a Prince prevailed with God (*Gen.* xxxii. 8.) who were owned for the People of God, and called his *First-born*, (*Exodus* iv. 22, 23. *Hos.* xi. 1.) among whom God manifested

himself between the *Cherubims* (*Psalms* l. 2.) who were under the Covenant made with *Abraham* and *Moses*; had the Privilege of the divine *Revelation*, the written *Law*, the *Worship of God* in the *Tabernacle* and *Temple*, the Promise of the Land of *Canaan*, and of the Blessings of the Kingdom of Christ the *Messiah*.

5. In fine, That are the Seed of *Abraham* and the *Patriarchs*, of whose Family was born *Jesus Christ the Son of God*, whom the Father hath appointed to be the blessed Head of his Church, and Lord and Governor of all the

6. But while I thus commiserate the Condition of my *rejected Nation*, I would not be understood in the least to insinuate, as if God had not fully and faithfully

performed all his *Promises* to the Church of *Israel*. For by a true *Israelite* or Member of that Church, we are not to understand every Man that is barely descended and born of the *Patriarchs*.

7. Or that the Promise made to *Abraham*, *Gen.* xvii. 7. *That his Posterity should be the Church and peculiar People of God* that should enjoy the Land of *Canaan*, extended to all *Abraham's* Children;

S 3

* Ver. 5. Over all, God blessed for ever. Compare 2 Cor. xi. 31. *Ephef.* i. 3. 1 *Pet.* i. 3.

A. D. 57. dren; for 'twas expressly limited to the particular Descendants of *Isaac*; and *Ishmael* had no Share in it.

8. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9. For this is the word of promise, At this time will I come, and Sarah shall have a son.

And yet *Hagar* was

10. And not only this, but when *Rebecca* also had conceived by one, even by our father *Isaac*,

11. (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth.)

12. It was said unto her †, The elder shall serve the younger.

8. From which Instance alone it appears, that mere Birth from *Abraham*, or being circumcised as he was, is not the Thing that intitled a Man to his Promise; because that Blessing was confined to one particular Line.

9. Look upon the Promise as it runs, *Gen. xviii. 20. At the Time appointed (says God) I will come, and Sarah shall have a Son.* There you see it was to *Sarah's* Children. *Abraham's* Wife as well as she.

10, 11 & 12. Observe it again in the Case of *Jacob* and *Esau*, both born to *Isaac* by *Rebecca* *, the only Wife he had; there you find that before ever the Twins were born, or either of them in a Capacity of doing any Thing that might unqualify him for the divine Favour more than the other; God declared the Privilege should be *Jacob's* and his Heirs, though *Esau* was the eldest Son †. Which is to show you it was not any Fault in either *Ishmael* or *Esau* that deprived them of being the Fathers of the Jewish Church, but

a

* *Gen. xxv. 23.*

† *Ver. 12. The Elder shall serve the Younger.* If this be the true rendring of *μειζων* and *ελαϊωνος*, then it relates to the Persons of *Jacob* and *Esau*. But if it were meant of the Nations, their Posterity, the Translation ought to be—*The Greater shall serve the Lesser*, as *Le Clerc* has well observed. Compare *Gen. xxvii. 39, 40.* with *2 Sam. viii. 14.* and *2 King. viii. 20, &c.*

a pure Act of the sovereign Will and Pleasure of God *A. D. 57.*
in his Disposal of such Kind of *national Privileges.*

13. As it is written, Jacob have I loved, but Esau have I hated.

i. 2, 3. *I have loved you, saith the Lord to Israel. Yet ye say, Wherein hast thou loved us? Was not Jacob Esau's (younger) Brother, saith the Lord? (i. e. was it no Favour to choose you for my Church before the Edomites?) Yet I loved Jacob and hated * Esau, and laid his Mountains and his Heritage waste, i. e. I chose you to inherit the promised Land of Canaan, and left the Edomites to inhabit a comparatively dry and barren Country.*

14. What shall we say then? *Is there* unrighteousness with God? God forbid.

14. If therefore this were God's Method at first to choose whom he pleased for his Church, without any Evil committed by any that he refused that Privilege to; you cannot tax him with the least Injustice or Hardship in rejecting *you now* for your Infidelity, and receiving the *Gentiles* in your stead.

15. For he saith to Moses, I will have mercy on whom I will

15. Is not his doing so, very consistent with his own Words to Moses, *Exod. xxxiii. 19. I will*
S 4 *have*

* Ver. 13. Esau have I hated. The Hebrew Language has hardly any Way to express the *middle* Proportion of Things, or the second Degree of *Comparison*. So that *Loving* and *Hating* in that Tongue often signify no more than *choosing* one Thing or Person, and *leaving* another, or *preferring* one before another. Our Saviour useth this *Hebraism* in the same Manner. *John xii. 25. and Matth. x. 39.* See also *Gen xxix. 31.* This is most clearly explained in those remarkable Words of the Book of *Esdras*, 2 *Esdras* iii. *And unto him thou gavest Isaac, and unto Isaac thou gavest Jacob and Esau. As for Jacob thou didst chuse him unto thee, and put by Esau: And so Jacob became a GREAT NATION.* Moreover the Word *bating* may be here taken in the Sense of *severely punishing*, as it respects the Posterity of *Esau*, who oppressed and abused the *Israelites*. For this Sense let the Reader see the excellent Bp. *Fowler, Free Discourse*, Part II. pag. 269, 270, &c. — And compare *Malac. i.* with *Obadiab*, Verse 9, 10, 11, &c.

A. D. 57. will have mercy, and *have Mercy on whom I will have Mercy, &c. i. e.* My pardoning, on whom I will have compassion and receiving this People again for my Church, after this gross Act of Idolatry, is what I am infinitely far from being obliged to: But I forgive them by an Act of my own sovereign Authority over all People.

16. So then, *it is* not of him that will-eth, nor of him that runneth, but of God that sheweth mercy. 16. You see then, this *national Privilege* of the *Jews* or any other People's being a peculiar Church, is disposed of in God's own Way, and as he pleases. It was not given to all *Abraham's* Posterity. *Esau* could not have it by *Isaac's* earnest Desire, he might be the Man; *Esau's* running for the Venison would not do; it was determined for *Jacob*. And consequently, if the *Gentiles* be now chosen of God to become his Church, since you have refused the Gospel; 'tis but agreeable to the Tenor of your own Scriptures.

17. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 17. And as God thus disposes of his Favours to Nations, and Persons; so he orders his Punishments upon Offenders according to his own good Pleasure. He may punish or pardon, destroy them sooner or later. As 'tis plain the Instance of Pharaoh and his People, to whom he thus spake after his long and incorrigible Obstinacy.

For this Cause have I raised thee up*, &c. i. e. whereas indeed you deserve to have been long ago destroyed, yet it was my Pleasure to defer it, and keep* you for a more exemplary, and remarkable Destruction. 18. Now

* Ver. 17. For this Cause have I raised thee up, *Exod. ix.*
16. The Hebrew Word is, *וַיִּרְאֵהוּ*, I have made thee stand or continue. Which the Septuag. very rightly rendered *ἐνέκειντόν* *τίς* *διατηρήσας* ——— For this hast thou been kept. Which is a Demonstration that Pharaoh was not born or created, on Purpose for so much as temporal Punishment; but only that the Punishment of his Sins was deferred for a while. St. James uses this Word *ἐξήγειρα*, for raising up from Sickness, *Jam. v. 15.*

18. Therefore hath he mercy on whom he will *have mercy*, and whom he will, he hardeneth.

18. Now from these Scripture Examples, 'tis clear beyond Exception, that God does and may most justly raise and exalt *some Nations* in their Privileges and Relations to him above others; may either pardon their Ingratitude, or suffer them to ripen for a less or greater Destruction after their long and obstinate Disobedience. And thus his *rejecting you now*, and accepting the *Gentiles*, is justifiable by all the Examples of divine Judgments, Mercies and Punishments.

19. Thou wilt say then unto me, Why doth he *yet find fault*? For who hath resisted his will?

19. Some of you may perhaps be so hardy as to say, well! If God *will* be thus *arbitrary*, if we *must* be rejected and cast off, there is no Help for it. 'Tis his *own* doing; and do not let him follow us on * with Checks and Reproaches, since he has entirely had his *Mind* on us.

20. Nay but, O man, who art thou that relieft against God? shall the thing formed say to him that formed it, Why hast thou made me thus?

21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

20 & 21. Obdurate and ungrateful People! Is this all the Return you make for former Favours and Privileges? This your Behaviour under the Punishment for your *Abuse* of them? When, by incurable Infidelity, you have thrown yourselves into the just Hand of divine Vengeance, is it *Arbitrariness* in your supream Judge, both to punish and *reproach* such unparallel'd Ingratitude? For you to call it so, is just as if the Clay should insult the Potter, and prescribe him what he should do with the Pieces when they are marred and broken †.

22. What if God willing to shew his wrath,

22. What if God has stayed his Hand from such an obstinate Nation

* Ver. 19. Τι το *μυροῦμαι*; why should he *still* find Fault? i. e. *accuse and reproach us*.

† See Jer. xviii. 4, 6. *Ecclesi.* xxxiii. 13.

A. D. 57. wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

say, the *Potter* may *Vessel*?

23. And that he might make known the riches of his glory on the vessels of mercy, which he had there prepared unto glory?

24. Even us whom he hath called, not of the Jews only, but also of the Gentiles.

25. As he saith also in *Osee*, I will call them my people, which were not my people; and her beloved, which was not beloved.

26. And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27. *Isaias* also crieth concerning *Israel*, Though the number of the children of *Israel* be as the sand of the sea, a remnant shall be saved.

28. For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

Nation as you have long been, in order to your Repentance, and then to suffer you to fall the more terribly, for refusing the *last* and greatest Mercy of *CHRIST* your *Messiah*? Is it any more than to

do what he pleases with a broken

23 & 24. And what if, when he thus punishes and rejects you, he pleases to take the Opportunity of being abundantly merciful to the believing and repenting *Gentiles*, and put even *them* also into his *Church* in your Place?

25 & 26. 'Tis nothing but what your own Prophecies have foretold (*Hos.* i. 10. and ii. 23.) *I will call them* (i. e. the *Gentiles*) *my People, that were (formerly) not my People; and her Beloved that was not beloved*, i. e. Give that Nation the Privilege of being my *Church* that was not so hitherto, &c.

27 & 28. And when I say, but a *few* of your Nation can be saved, while the Infidelity is so general, I have your Prophets own Words to justify me, *Isai.* x. 22, 23. *Though the Number of the Israelites be as the Sand of the Sea, yet but a Remnant of them will so behave themselves as to be saved. For (says he) when the Lord comes to cast up the Numbers of Good and Bad, he will find but a short Balance*

Balance of true Israelites, and the Destruction of the Un-believers will be very large and great *.

29. And as *Esaïas* said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha.

been as Sodom, and finally destroyed.

30. What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. is very agreeable to, and to the *Scriptures* too.

32. Wherefore? Because *they sought it,* not

29. Which is agreeable to another Account he gives of, them, at a Time when their Sins were at a high Pitch, *Isai. i. 9. Surely except the Lord of Sabaoth had been merciful to a Seed, i. e. a few righteous Persons among us; we had like unto Gomorrha, i. e. utterly*

30. Well then, what is the Sum and Substance of all this Argument? Why this: That the Gentiles who had formerly no Notions of CHRIST, nor expected Pardon and Salvation by him, have now obtained it, and are made Members of God's Church, by embracing the Gospel Religion.

31. But the *Jews*, who have been all along the People of God, have lost this Means of Pardon and Justification, by their Refusal of the Gospel. And that all this the divine Justice and Goodness,

32. And how came the *Jews* to fail of it? Why, by so obstinately

* *Ver. 27, 28. Note, I have given that Sense of the 23d Verse, which many learned Men have thought to be most agreeable to the Apostle's Argument. The critical Reader may see another (and I think a more exact) Sense of Isaiab's Words, both according to the LXX. and the Hebrew, in the learned Bishop Gbandler's Vindication of his Defence of Christianity, Vol. I. pag. 285, 286, 290, 291, &c. See also that most excellent Comment. of Vitringa upon this Passage of Isaiab, who approves of the Sense here given, and adds another very agreeable to it, and to the true Meaning of both the Hebrew and Greek Words.*

A. D. 57. not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone; nately adhering to the *Mosaical Law*, and depending upon the Merits of external and *ceremonial Performances*; and rejecting the Merits and Religion of *CHRIST*, whereby instead of a *Saviour*, he is now become their *Destroyer*.

33. As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him, shall not be ashamed *.

33. According to those Words of *Isai. viii. 14. and xxviii. 16.* foretelling that *Christ would be a Stone of stumbling, i. e. of Ruin and Consternation*, to all obstinate and unbelieving *Jews*, but a *Saviour and Deliverer* to all that would embrace and obey his *Gospel*.

* Ver. 33. *Shall not be ashamed.* See the Note on *Heb. xi. 21.*


CHAP. X.

The CONTENTS.

Though the Jewish Nation is rejected for Infidelity; the Apostle expresses his earnest Desire they would yet believe the Gospel and be saved. Allows their Zeal for God and Religion, but shows how mistaken a Zeal it is, by their laying a Stress of it upon external Privileges and ceremonial Performances. A Comparison between the severe Terms of Justification under the Law, and the gracious, plain, and easy Condition of the Gospel-Covenant. This Covenant offered both to Gentile and Jew, according to the antient Prophecies. Wherefore the Apostles must needs preach to the Gentile-People, in order to convert them to Christianity. Their Preaching and Success in it upon both People, agreeable to the Scripture Predictions.

1. **B**Rrethren, my hearts desire and prayer to God for Israel is, that they might be saved.

1. **A**LL, that I have said (*Chap. ix.*) concerning the *Rejection* of the *Jewish Nation* for their *Infidelity*, is still with the most ardent Wishes and earnest Pray-

ers to God, that they would yet believe and continue *A. D. 57.*
the *People and Church* of God, and be saved. 

2. For I bear them record, that they have a zeal of God, but not according to knowledge.

2. For I must do them the Justice to say, their religious Zeal is very great, but then 'tis an ignorant and mistaken Zeal; aiming indeed at a good *End*, but placed

upon quite wrong *Means* for attaining it.

3. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

3. For they put all the Strefs of this great Concern of *Pardon* and *Salvation* upon the mere Privilege of being *Abraham's Seed*, and the Observation of the *Mosaical Ceremonies*; which, alas! is not the Method and Condition that *God* intends for bringing Mankind to it.

4. For Christ is the end of the law for righteousness to every one that believeth.

4. For the very End and Design of that *ceremonial Law* was, to train Men up to the Belief of CHRIST, in order to Justification and Happiness; and *his Religion* has fully answered what those Ceremonies and Sacrifices did so very faintly represent, and supplied all the Defects of that Dispensation; and hath now put a final End to it.

5. For Moses describeth the righteousness which is of the law, that the man which doth these things, shall live by them.

5. A much easier and more gracious Condition than that of the *Law*, which was a rigid and a severe Obligation to an exact Observance of all its numerous Precepts; as *Moses* himself describes it, *Levit. xviii. 5.* (which

compare with *Deut. xxvii. 26.*)

6. But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above.)

6 & 7. Whereas the *Gospel Doctrine* and Religion has its main and chief Foundation in a steady and unwavering Belief; that JESUS is our true *Messiah* and *Saviour*, that he died and is risen again as an Earnest and Pledge of our future Resurrection, though we

7. Or who shall descend

do

A. D. 57. {scend into the deep? (that is, to bring up Christ again from the dead.) do not *actually* see his Body rising from his Grave; and that he is ascended into Heaven, as an Assurance of our ascending one Day with him also, though we do not *now* see him actually descending down from thence to fetch us up thither. This is the religious *Faith* described by *Moses* (*Deut. xxx. 11, 12, 13.*)

8. But what saith it! The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith which we preach.

9. That if thou shalt confess with thy mouth the Lord Jesus: and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

into Heaven.

10. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Laws; and a resolute *Profession* of that Faith, under all Difficulties and Persecutions that may befall us for the Sake of it.

11. For the scripture saith, Whosoever believeth on him, shall not be ashamed.

12. For there is no difference between the Jew and the Greek: for the same * Lord

8 & 9. And agreeable to his Words in the next Verses, *is nigh unto thee, even in thy Mouth and in thy Heart*, i. e. so essentially good, clear and plain to be understood, as if it were written in our Hearts; and so easy to be professed and practised, as if we had been already familiarly acquainted with it. Such is the Sum of *our Doctrine*, viz. an open Profession that *Jesus* is our true *Messiah* and *Saviour*, and that, as such, he is risen from the dead, and exalted

10. These two Things, I say, are the plain and reasonable Conditions of our *Christian* Salvation, viz. a firm and serious Belief in *Christ* as the Ground of all sincere Obedience to his spiritual

11, 12 & 13. Which gracious Conditions are now offered in the Gospel to *all Mankind*, without any Distinction between *Jew* and *Gentile*; God the merciful * Creator and Governor of *all* being now

* Ver. 12. *The same Lord over all.* Note, This may either refer to God, who is to be called upon, or to Christ, the Lord,

over all, is rich unto all that call upon him. now pleased in much Mercy, to *A. D. 57.*
accept and receive *every* Man of

13. For whosoever shall call upon the name of the Lord, shall be saved. what Nation soever, upon his true Faith in Christ; whom he hath appointed the universal Lord and Saviour of Mankind, according to the antient Promises of *Isai. xxviii. 16. Joel ii. 32.* concerning the State and Kingdom of the *Messiah* *.

14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?

For he speaks of the *Welcome and Acceptableness* of the Gospel Ministers to the *Gentiles*.

16. But they have not all obeyed the gospel. For *Esaïas* saith, Lord, who hath believed our report?

than what the same Prophet foretold, *Isai. liii. 1.*

17. So then, faith *cometh* by hearing, and hearing by the word of God.

18. In *low* this our preaching; yet *without* it there could be no converting of Men at all.

14 & 15. And if it be so, How can you *Jews* be thus disgusted and enraged at *our* preaching the Gospel to the *Gentile* World, and ordaining and sending *others* to do it? For how should Men embrace this Religion, unless they be convinced of the Truth of it? And how should they be convinced of that without some Persons to teach them the Doctrines and Evidences of it? And who should do that but Men ordained and sent for that Purpose? Your Indignation therefore at *us* upon this Account, is very contrary to those Words of your Prophet (*Isai. lii. 7, 8.*)

16. And tho' indeed the Success of our Ministry has not been answerable to the Evidences that have attended it, nor the Pains we have taken in it; 'tis no more

17. Yet it is still our Duty to preach to *all* Nations; for tho' Men's Repentance and Conversion do not always proportionably fol-

18. In

Lord, in and through whom we are to call, agreeably to *Ab's* x. 36. I have expressed both Senses.

* See *Rom. ix. 33. Ab's ii. 16.*

A. D. 57. 18. But I say, Have they not heard? Yes verily, their * sound went into all the earth, and their words unto the ends of the world.

the Beauty *, Harmony and Regularity of the Heavens and the Stars, *Psal. xix. 4. It is gone out into all Lands, and even as a Voice unto the Ends of the World.*

19. But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

very first Delivery of their *Law*, foretold it should be so *Deut. xxxii. 21.*) telling them, *That upon their obstinate Infidelity, God would vex and provoke them by taking the very Gentiles for his Church in their Stead.*

20. But *Esaïas* is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

been hitherto Strangers to it.

21. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

Hand to a disobedient and gain-saying People. CHAP.

18. In the mean Time, neither *Jew* nor *Gentile* People can excuse their Infidelity, by pretending a Want of sufficient Instruction. Not the *Gentiles*, for our preaching to them may be compared to what the *Psalmist* says of

19. And can the *Jewish* Nation plead, this Reception of the *Gentile* World into the Kingdom and Religion of *Christ*, to be a perfectly new and unheard-of Doctrine, and such as may well prejudice them against coming into it? Nay, but even *Moses*, at the

20. And *Esaïas* yet more expressly, *Isai. lxxv. 1. I was found of them that knew me not, &c. i. e.* my Religion, and the true Way of Salvation shall be graciously offered to, and accepted and embraced by the *Gentiles*, who have

21. And as to the *Jewish* Nation, their Rejection, and their obstinate Infidelity, as the just Reason of it, are plainly expressed in the 2d Ver. of the same Chap. *All the Day long have I stretched out my*

* Ver. 18. Their *Sound* is gone out. In the *Hebrew* it is, קוֹל, *Their Line or Direction*, i. e. the Order of their Motions; instead of which, 'tis thought the *Septuagint* read קוֹל, their *Voice*, whose Translation the Writers of the *New Testament* generally follow. But our learned Dr. *Pocock* in his *Miscellany*, cap. 4. p. 48. has shewn the Word to signify a loud Voice as well as a Line.



CHAP. XI.

The CONTENTS.

The Rejection of the Jewish Nation is not universal, absolute, and irreverfible. Some remain yet the People of God, by embracing the Faith of Chrift, and relying wholly upon his Religion, without any Dependence on the Jewish Law for Pardon and Happinefs. The obftinate and harden'd Part of that People, not fo given over by God, as to have no Place left for Repentance and Converfion. The Gentiles taken in to fill up their Vacancy, and the Fulnefs of Gentile Believers will be an Argument to incite and provoke the Jewish Nation to acknowledge and believe in Chrift, after their Example. Wherefore the Gentile Chriftians ought by no Means to infult over the rejected Jews, who were the antient Church of God, upon whose Stock they are, in a Manner, grafted; and who are yet capable of becoming their Brethren in Chrift, and by whose After-Converfion the Gentile Church will receive a vaft and happy Addition, and Increate. For God has in their Turns fuffered them both, by wilful Transgreffions, to become Objects of his Difpleafure, and in their Turns offered them both the Means of Pardon and Redemption, and made them, as it were, inftrumental to the Converfion of each other. A wife and wonderful Difpenfation of Providence!

1. **I** Say then, Hath God caft away his people? God forbid. For I alfo am an Ifraelite, of the feed of Abraham, of the tribe of Benjamin.

1. **B**UT what I have been difcourfing about the *Rejection of the Jewish People*, muft not be underftood, as if God had *absolutely and univerfally* excluded them from his true Church. No, by no Means, for then I fhould exclude *myself* who am a *Jew* born, of the Tribe of Benjamin; yet by being a *Chriftian*, I remain a Member of his Church.

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A. D. 57.

2. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5. Even so then at this present time also there is a remnant according to the election of grace.

6. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.

for the *Gospel* Religion.

7. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. present Infidelity;

2 & 3. God has not thus totally cast off the *Nation* whom he once made Choice of to be his peculiar *Church* and People. 'Tis only *now* much as it was in *Elijah's* Time, when he complained to God against them (1 *Kings* xix. 14.) *That they were so generally relapsed into Idolatry, that hardly any of his true Worshipers were left but himself.*

4 & 5. But as God answered him, *then, That there were still left seven Thousand that had not committed Idolatry*; so I say *now*, There are some of this *Nation*, who remain yet the *Church* and People of God, by embracing and accepting the gracious Religion of the *Gospel*.

6. Only let them remember, they are to depend *wholly* upon the Mercies of God in the *Gospel* Covenant, for their Pardon and Happiness, and not all upon the Privileges and Performances of the *Mosaical Law*; for if the *Ceremonial Law* would have saved them, there had been no Occa-

7. The Case therefore is shortly this, The Generality of the *Jewish* Nation pretend to, and would fain have, that Pardon and Mercy which belongs to the *Church* of God, but have lost it by their but such of them as are true Believers

lievers in *Christ* still hold that Privilege, while the rest *A. D. 97.* remain obdurate in refusing the Conditions of it. 

8. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day:

9. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them.

10. Let their eyes be darkened, that they may not see, and bow down their back alway.

11. I say then, have they stumbled that they should fall? God forbid: but rather thro' their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

to be his *Church* and People in their Stead, as a most proper Argument, and likely Means, the sooner to irritate and rouse them by Way of Emulation, to come in and embrace their MESSIAH as well as the *Gentiles*.

12. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness?

them, how much more will the *World* flow into it, whenever they see the *Jews* themselves repent and embrace their own MESSIAH?

13. For I speak to you Gentiles, in as much as I am the apostle of the Gentiles,

8, 9 & 10. Such an Obduracy as *Isaiah* describes God giving the same People up to, as a Punishment upon their gross Infidelity, *Isai. xxix. 10.* and *Chap. vi. 9, 10.* And the woful Effects whereof, are like what the Psalmist speaks of, upon the Enemies of God's Church, *Psal. lxxix. 22, 23.*

11. Yet, as I said, the *unbelieving Part* of them are not so utterly cast off, as to be out of all Hopes of Recovery, upon their Repentance and Conversion to the *Gospel*. In the mean Time, during this their Infidelity, God is pleased to declare the *Gentiles*

12. A most happy and wise Proceeding for the Benefit of all Mankind! For if such a considerable Part of the *Gentile World* are, and will be brought to the *Christian Religion*, by our leaving that Nation, and preaching to

13 & 14. I make the great Blessing of the *Gentiles* being called into the Church of *Christ*, to be, as it were, first occasioned

A. D. 57. tiles, I magnify mine office:

14. If by any means I may provoke to emulation, them which are my flesh, and might save some of them.

least Occasion to *insult* over that obstinate and unhappy People. For tho' I be *your* Apostle, and glory that I am so, yet would I give you no Encouragement to *such* Behaviour against my *own* Nation.

15. For if the casting away of them be the reconciling of the world: what shall the receiving of *them* be, but life from the dead?

some of you (the sooner) into the *Christian* Faith, yet the *former*, whenever it shall happen, will so enlarge and fill the *Christian* Church from all Quarters, that the whole World will seem, as it were, to rise from the Dead to a new State of Life and Happiness.

16. For if the first-fruit be holy, the lump is also *holy*: and if the root be holy, so *are* the branches.

Branches sprung from the Root of the pious and holy *Patriarchs*. And tho' their present Infidelity has *now* justly deprived them of the Privileges belonging to that noble Relation; yet whenever they repent of it, they are sure to be favourably accepted of him, as the whole Product of the Harvest was consecrated by the First-fruit Offering, and as they are the genuine Branches of so good a Root.

17. And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in amongst

and *founded* upon the *Rejection* of the *Jews*. But my only Aim in so expressing myself, is to raise the Spirit and Emulation of my *Countrymen*, and bring them the sooner (at least some of them) to accept of the *Gospel* Salvation; not to give you *Gentile-Converts* the

15. You will have infinitely more Reason to triumph and rejoice at their general *Conversion*, than you have *now* at their *Rejection*. For though the *latter* has been an Occasion of bringing

16. You must not look upon them as finally and entirely *rejected*. God has still an Eye upon them as a People in Covenant with him from *Abraham*, and as

17 & 18. And if many of them are now broken off, like the fruitless Branches of a good Tree, and you *Gentiles* put into their Place, yet remember, 'tis but like

Gions

mongst them, and with them partake of the root and fatness of the olive-tree:

18. Boast not against the branches; but if thou boast, thou bearest not the root, but the root thee.

19. Thou wilt say then, The branches were broken off, that I might be grafted in. they did over us *before*.

20. Well: because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear.

by *them* therefore, and don't insult, but rather endeavour to avoid *their* Fate, by an humble, modest, and constant Perseverance in the Duties of your Profession.

21. For if God spared not the natural branches, *take heed* lest he also spare not thee.

him, should *you* relapse, and be guilty of the same Mis carriage.

22. Behold therefore the goodness, and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

longer than you continue to live worthy of that Mercy.

Cions of another Tree grafted *A. D. 57.* upon their Stock; you grow by their Sap, and are nourish'd from their Root; for you are saved by Virtue of the Promise made to *Abraham*, but *Abraham's* natural Seed have received no Advantages from you.

19. You may perhaps alledge, That since they are cut off to make Way for *us*, *we* may as well insult over them *now*, as

20. Well, but pray remember it was Infidelity and Disobedience that lost *them*; and 'tis only sincere Faith and Obedience that puts *you* in Possession of their happy Privileges. Take Warning

21. For if God spared not his own chosen People, the Seed of *Abraham*, upon their Infidelity, much less will he spare *you* who never had any such Relation to

22. Consider then the perfect Mixture of *Severity* and *Mercy* in the divine Dispensations! How *severe* he has been even to his *own* People, that fell from their Obedience to him; and how *merciful* toward *you Gentiles* in now giving you the Gospel Salvation: But 'tis no further, and for no

A. D. 57.

23. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

able and willing, upon their true Repentance, to reduce them again to a flourishing Church and People.

24. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree: how much more shall these which be the natural branches, be grafted into their own olive-tree?

25. For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, pleated.

26. And so all Israel shall be saved, as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob.

27. For this is my covenant unto them, when I shall take away their sins.

28. As concerning the gospel, they are enemies for your sake: but

23. Nay, if the Jewish Nation shall yet return and embrace the Gospel, God will again engraft them into his Church: For tho^t they seem to you to be cut off, and quite wither'd; yet is he both

24. For if you Gentiles, that were never before in Covenant with him, are now so freely and readily taken into it, upon your Belief of the Gospel, how much easier is it to conceive, God will upon the same Conditions receive them again, to whom the Promise of the Messiah originally belong'd, and was at first made?

25. For, to prevent any proud Conceit of your selves in Contempt of them, I must now tell you, what you seem to be yet ignorant of, That God never designed to abandon this great Part of the Jewish Nation to this Blindness and Infidelity, any longer than till the Christian Church of the Gentiles is more fully com-

26 & 27. And then the whole Nation shall be again received, upon their Repentance, according to those Words of *Isai. lix. 20, 21.*

28. Their obstinate Refusal of the Religion of Christ, has indeed caused God in just Judgment to reject

but as touching the election, they are beloved for the fathers sakes. *reject* and cast them off, and you *A. D. 57.* have the Advantage of coming into their Place: But God has still such a tender Regard to the

eminent Virtues of, and the Covenant made with *Abraham* and the holy *Patriarchs*, whose Posterity they are, that he has yet a merciful Eye toward them as his original *Church* and People.

29. For the gifts and calling of God are without repentance.

29. For that great Promise to *Abraham*, That his Seed should be the covenanted People of God, and enjoy the Blessings of the *Messiah*, tho' suspended now upon their present Disobedience, God will certainly have a Respect to, and see effectually fulfill'd at last, if ever they will come into the Conditions of it.

30. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31. Even so have these also now not believed, that thro' your mercy they also may obtain mercy.

30 & 31. And as you *Gentiles* were once in a State of Idolatry, Vice, and Superstition, but now enjoy the Opportunity of coming into the Pale of God's true *Church*, by their casting themselves out of it; so shall your Improvement of this great Advantage, provoke and excite their Emulation, and in due Time become an Occasion * of bringing them again to Repentance and divine Favour.

32. For God hath concluded them all in unbelief, that he might have mercy upon all.

32. And thus has the divine Wisdom and Justice suffer'd you both in your Turns to revolt from him, by the wilful Abuse of the Light and Advantages bestowed on you; and by a most wise and wonderful Turn of providential Events, has given you both the free and fair Offers of Pardon and Salvation, in order to reduce both *Jew* and *Gentile* into one *Church* under *Jesus Christ*, our common Saviour and Redeemer.

33. O the depth of the riches both of the wisdom

33. Oh the deep Abyss of divine Goodness and Wisdom, that
T 4 can

* Ver. 31. That they also may obtain Mercy, ἵνα καὶ αὐτοὶ ἔλθωσι εἰς χάριν. — So as they also may yet obtain Mercy,

A. D. 57. wisdom and knowledge of God? how unsearchable are his judgments, and his ways past finding out?

34. For who hath known the mind of the Lord, or who hath been his counsellor?

35. Or who hath first given to him, and it shall be recompensed unto him again?

not the *Jews* presume to say, that God is in their *Debt*, or any Way deals hardly by them, even in this severe Punishment inflicted upon their Infidelity.

36. For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

and to whose *Glory* and Praise they all *tend*. To whom therefore be ascribed all Glory and Honour for ever. *Amen*.

can thus order and dispose even its *Judgments* and Punishments, to the Good of Mankind, by Ways absolutely surprizing and unsearchable to human Understanding!

34. Certainly nothing but *infinite* Wisdom, that stands in need of no Counsellors but itself, could have thus disposed of Events so much to the Advantage of a sinful World.

35. Certainly as the *Gentiles* can pretend to have had no Hand *themselves* in these gracious Methods of their Happiness, so can-

not the *Jews* presume to say, that God is in their *Debt*, or any Way deals hardly by them, even in this severe Punishment inflicted upon their Infidelity.

36. Thus perfect are the Ways and Dispensations of GOD, by whose *Power* all Things were at first *created*; by whose *Providence* they are govern'd and directed,

and to whose *Glory* and Praise they all *tend*. To whom therefore be ascribed all Glory and Honour for ever. *Amen*.

CHAP. XII.

THE CONTENTS.

Jewish and Gentile Believers being now united into one Church under CHRIST, the Apostle exhorts them all to such Duties as become their several Stations in the Church. Warns them against undervaluing and despising one another upon Account of spiritual and extraordinary Endowments. Excites every one to employ his own Gifts modestly and well, and to attend diligently upon their respective Offices. Exhorts them to the Love of one another, and to seek no Revenge, but do Good even to their Enemies and Persecutors.

1. **I** Beseech you therefore brethren,

1. **H**AVING thus proved, that both *Jews* and *Gentiles* are

thren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

vour after the Practice of all its moral and reasonable Duties, *viz.* the subduing your sinful Lusts and irregular Appetites; a Sacrifice much better, and more acceptable to God, than that of slain Beasts, and *legal* Oblations.

2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Christian Duties and

3. For I say, thro' the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.

ans upon Account of them. But let every one look upon a spiritual Gift, as a *Trust* and a *Charge* committed to his Care and *Fidelity*.

4. For as we have many members in one body,

are now capable of Pardon and *A. D. 57.* Happiness, upon the Terms of Faith in *Christ*, and Obedience to the *Gospel*; let me now intreat you *all*, as you value the Mercies of God in this Covenant, or expect any Benefit by it, to endeavour

2. Forfaking and renouncing all the wicked Customs and Fashions of the World, by a Change of your Sentiments and Principles from what they formerly were, by being fully satisfied * your-selves, and by your Practices demonstrating to all others, how truly good and excellent your Services are.

3. And whereas several, both of *Jewish* and *Gentile* Converts, are now, as *Christian Professors*, blest with extraordinary Gifts and Endowments of the *Holy Ghost*, I as an *inspired Apostle*, do now forewarn and exhort such of you, neither to extol and magnify any such Gifts beyond what they really are, nor to exalt themselves into a Contempt of *other Christians*

44. For as in the human *Body*, though some Members may be of more

* *Ver. 2. 'Est vò duximus, That ye may approve, i. e. either judge and fully discern within your selves; or prove and recommend to others.*

A. D. 57. body, and all mem- more apparent and visible Use
 bers have not the same than others, some stronger *, o-
 * See 1 Cor. office: thers more feeble, some more ho-
 xii. &c. nourable, others less; yet all have their proper and ne-
 cessary Functions for the Good of the whole Frame:

5. So we being ma- 5. Even so in the Christian
 ny are one body in Church, while some spiritual Gifts
 Christ, and every one may be more eminent and re-
 members one of ano- markable than others; yet all De-
 ther. grees of them, even the meanest,
 have their excellent Uses and Purposes; all gifted Per-
 sons are some Way needful Members of this Body of
 Christ, and none ought to be despised.

6. Having then gifts, 6. As therefore God has distri-
 differing according to buted these extraordinary Endow-
 the grace that is given ments according to his own good
 to us, whether proph- Pleasure, and your Offices and
 esy, let us prophesy Posts in the Church are of dif-
 † according to the ferent Kinds, let every one exer-
 proportion of faith: cise his own prudently, and mo-
 destly, and to the best Advantage. He that has the
 Gift of Prophecy, for Instance, i. e. either of inter-
 preting Scripture by Inspiration, or of foretelling future
 Things, let him interpret or foretel no further † than
 the Spirit clearly and plainly directs him, and let him
 do it with the Diligence and Faithfulness that such a
 Trust requires.

7. Or ministry, let 7. He that hath any Office un-
 us wait on our mi- der any chief Minister in the
 nistry: Church,

† Ver. 6. Κατὰ τὴν ἀναλογίαν τῆς χάριτος, According to the
 Proportion of Faith, i. e. So far as he has the Gift of Inspi-
 ration, which was bestowed upon Men in Proportion to the
 Progress they had made in the Christian Faith. Or else thus:
 Let him interpret and foretel nothing but what is agreeable
 to the Rule of Christian Faith and Doctrine. There is yet
 another Sense of the Word Faith, in this and in many other
 Passages; it is that of the judicious Dr. Clark, According to
 the Proportion of Faith, i. e. "According to the Nature and
 Use of the Gift, or Power, or Trust, committed to a
 Man's Charge or Fidelity." So in Ver. 3, Sermon Vol. II.
 pag. 267.

nistring; or he that teacheth, on teaching: Church, let him attend that: He *A. D. 57.*
that is to teach others the Christian Faith, to qualify them for Baptism, let *that* be his Business.

8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

8. Whoever is endowed with a peculiar Talent of exhorting, comforting, and supporting others in their Profession, let him mind that good Work. Whoever is either disposed to an extraordinary *Act* of Charity, or is a Distributer and Steward of charitable Collections, let him do it without any private Ends, or sinister Designs. Such as preside over others, in any Capacity, let them govern with Diligence. He whose Office it is to minister to the Sick, the Widow, or the Stranger, let him do it heartily and cheerfully*.

9. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.

9. Let all your Expressions of mutual Love and Kindness be sincere and unfeigned, without Flattery and Compliment, scorning to do a base and † injurious Turn

to any Man, but always ready and desirous to do what is kind and good.

10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another:

10. Love one another, not only out of a Principle of common Humanity, but as Christian Brethren and Relations, being ready to give every one the Preheminence, rather than depress or undervalue any.

11. Not slothful in business: fervent in spirit: serving the Lord:

11. Be no Way slothful in your Duty to God or Man, but zealous and earnest in every Performance your Station requires,

as considering it is the honourable Service of your God and Saviour.

12. Let

* 1 Cor. xiii. 2. Jam. v. 15. 1 Pet. iv. 11. Ephes. iv. 7.

† *Tu awragy, A malicious Turn, 70 dyadō, a kind Action.* The Context being about Love and Charity, seems to require this Sense.

A. D. 57.

12. Rejoycing in hope; patient in tribulation; continuing instant in prayer: 12. Let the Hopes of Heaven and eternal Happiness fill your Minds with a constant Joy and Satisfaction. Be patient and resolute under all Sufferings, for the Sake of *Christ* and his Religion, praying with Earnestness, Constancy, and Submission to the divine Will, for a timely Deliverance from them.

13. Distributing to the necessity of saints; given to hospitality. 13. Give all the Assistance you can to such Fellow-Christians as are under Persecution and Distress, and entertain such as come to you either as *Preachers* of the Gospel, or as *Exiles* for the Faith of it.

14. Bless them which persecute you: bless, and curse not: 14. Wish well to them that injure you, and pray for their Conversion: Let no Abuses whatever provoke you to ill Wishes, or angry Imprecations.

15. Rejoyce with them that do rejoyce, and weep with them that weep. 15. Have such a Concern and Fellow-feeling in the Condition of all Christian People, as to rejoyce with them in their *Prosperity*, and condole with them in *Adversity*.

16. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 16. Endeavour after an even, condescending, and unanimous Disposition to one another. Let not Prosperity set you above a Concern for your Inferiors, nor any spiritual Endowments make you proud of your own Wisdom and Abilities.

17. Recompenſe to no man evil for evil. Provide things honest in the sight of all men. 17 & 18. Remember no Sort of Injuries so far as to revenge them. Do every Thing so prudently, as to give no Occasion or Pretence of Objection or Scandal; endeavouring to gain the good Opinion of all Sorts of Men, by all Methods that are consistent with Duty, Honour,

18. If it be possible, as much as lieth in you, live peaceably with all men.

and Conscience.

I

19. I

19. Dearly beloved, avenge not yourself, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

19. I beseech you, my dear Brethren, especially to seek no Revenge upon your Persecutors, but leave your Cause to God, who has claim'd the Prerogative of inflicting Vengeance to himself, and has promised to do it, *Deut.*

xxxii. 35.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head*.

divine *Vengeance* upon his Head, for such brutish Malice, and incurable Ingratitude.

21. Be not overcome of evil, but overcome evil with good.

but by returning Good for Evil, obtain the noble Victory over both yourselves and your Enemies.

20. Wherefore if you should see even any of your most cruel Persecutors in Distress, relieve and help him; for by so doing, you will either *melt* him into Repentance and a better Temper by such generous Behaviour toward him, or else heap the Coals of

21. Let no ill Usage get such a Mastery over you, as to break your Temper, and draw you into passionate Desires of Revenge;

CHAP.

* Ver. 20. *Heap Coals of Fire upon his Head.* Note, I have given the *two* most usual Senses ascribed to this Phrase. But it must be confessed, the *latter* of them is most agreeable to the Expression, as used in other Passages of Scripture. As in *Psal.* xi. 6. xviii. 8, 13. cxx. 4. cxi. 11.





CHAP. XIII.

The CONTENTS.

The Jews, under Pretence of being the special People of God, had an Aversion to all Governors but what were of God's special Appointment, and were of their own Nation. They thought Subjection to the Roman Power, a Derogation to God and his Church, and paying Taxes to Heathen Emperors, a Reproach not to be comply'd with. In all Probability this wicked Principle amongst the Jews was derived first from the Insurrection and Followers of Judas of Galilee, mentioned Acts v. 17. [See the Note on Ver. 1.] This Insurrection had made the very Name of the Jews odious at Rome, whither St. Paul intended to go shortly himself. Wherefore to prevent his coming under this general Scandal, and for fear the Jewish Christians should inherit this Prejudice, and be leaven'd with this Nation, the Apostle warns them against it in this Chapter, by declaring God to be equally the Author and Ordainer of Heathen Governments, as of the Jewish. That Christianity meddled not with any Civil Powers; and that Christians of all Sorts ought to be obedient to the Constitutions of the several Countries they liv'd in, out of a Principle of Duty and Conscience. Then he returns to his Exhortations to Christian Charity, and mutual Love; to Purity, Peaceableness, and Sobriety, as the essential Duties of the Gospel Religion.

A. D. 57. **L**ET every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.

I Must give the Jewish Converts a necessary and particular Caution against a Prejudice they [many of them, at least, may] labour under with respect to the civil Government in which they live. They are still apt to be

be possessed with the *Jewish* Notion, * *That God alone A. D. 57.*
is their Lord and Governor, as his peculiar People; are loth to acknowledge any *heathen Power*, or own any *Prince* that is not of their *own Nation*, and of God's *special Appointment*. But let them know, that God *confines* himself to no such Measures, even with his *own Church and People*. Government, or the *supreme legislative Power*, is the Ordinance of God, in every Country as well as in the *Jewish Land*; and as it was the Hand of Providence that subjected you to the *Roman Power*, neither your *Jewish* nor *Christian* † Privilege exempts any of you in the least from a due Obedience to it.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

3. *Heathen Governments*, I say, are as much the Ordinance of God, for the Peace and Order of their several Kingdoms or States, as ever the *Jewish* one was. The *Christian Religion* meddles with none of their *Powers*; and *whatsoever* Christian opposes the supreme Authority of the Country he lives in, opposes the Authority of God, the Fountain and Original of all Order and Government, and must expect the Punishment due to so capital a Crime.

9. For rulers are not a terror to good works, but to the evil. Wilt

3. And 'tis very fit he should, because all civil Governments whatever are intended of God for

* Any READER that does but look on *Matth. xxii. 17.* or could read the *Jewish Talmud*, or even the innumerable Passages in *Josephus's History*, and compares them with the main Scope of the Apostle in this Epistle, can, I think, have no Doubt remaining, that this Paraphrase includes all that *St. Paul* intended with relation to Obedience to civil Government. See *Josephus Antiq. Lib. XVIII. Cap. 1, 2.* And *De Bel. Jud. Lib. II. Cap. 12. XX. Antiq. Cap. 6, 7. De Bel. Jud. Lib. II. Cap. 23. IV. 10, 11, 16, 19, 20, 23, 24, 30, 35. and VII. 30, 34, 35, 37.* Whence 'tis plain, the Rise of this wicked Principle was from *Judas of Galilee*, who by his Insurrection had so highly provoked the *Roman Government*.

† Ver. 1. Πᾶσα ψυχή; *Every Soul*, emphatically — *Jewish* as well as *Gentile Convert*.

A. D. 57. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

for one and the same good End, viz. Defending the Community in their *Rights* and *Properties*, and preserving the publick Peace, by proper Laws of Restraint and Penalty upon Offenders against it.

Do you therefore but live according to the *Laws* of Justice, and the *Constitution* * of the Country you inhabit, and you shall have so little Reason to have an Aversion to *any Kind* of Government, that you will see the very Nature of it to tend to your Encouragement and Protection.

4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil.

4. For all Persons in whom the supreme Authority is lodged, whether they be *one* or *many*, whether *Jews*, *Gentiles*, or *Christians*, are the Ministers and Vice-gerents of God, for the Good and Peace of the Communities they govern. If indeed you break the *Laws*, and affront the Authority that made them, you may well fear, and have an *Aversion* to their Power;

for their very *Office*, and the Interest of their Government, require they should take off such Offenders.

5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

5. Wherefore as God is equally the Fountain of *all Sorts* of Governments, and your *Christian* Religion leaves them *all* in every Part of the World as it found them, you ought *all* to live peaceably under those *Constitutions* you are at any Time subject to, not barely out of fear of *present Punishment*, [which is mere *civil* Obedience] but from a Principle of *Conscience*, and of *Christian Duty* [which is truly *religious* Obedience.]

6. For, for this cause pay you tribute also: for

6. You may, perhaps, think it degrading † to *God's People*, to pay Taxes

* Ver. 3. Τὸ αἰγᾶδόν σου. Do that which is good, i. e. obey the Laws — in the same Sense with αἰγᾶδωναι, Well-doing, in 1 Pet. ii. 15.

† See *Joseph. Antig.* Lib. XVIII. Cap. 1. and of the *Jewish Wars*, Lib. VII. Cap. 28.

for they are Gods ministers, attending continually upon this very thing.

our *common Rights*, and by divine Providence made the Guardian of the Empire; to the Maintenance whereof, *every* Subject ought to contribute his Share, as a Member of it*.

Taxes to *Cæsar*; but I tell you, *A. D. 57.* he has the same Right to it that any *Jewish* Governor can have, as he is the publick Preserver of

7. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

his proper Reverence

7. Do not therefore look upon *Tribute* as a *Reproach upon your Nation*, but pay it chearfully as a just and legal Due; honour and respect the Government you live under, and pay to every Magistrate and Officer employed in it, and Regard.

8. Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law:

as far as possibly you can. Only remember, *Love* is a Debt that will last you your whole Lives, a *Bond* that will remain in force to your Dying-day, as being a Duty that includes all the Commands of the second Table of the Law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it

is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

9. For those Prohibitions against *Uncleanness, Killing, Stealing, Defamation, and false Evidence*, and all Precepts whatever, relating to the Rights of our *Neighbour*, are all included in that of *loving*, or doing to others as we would be done by.

U

10. Love

* Note, These *Jewish* Zealots also might have convinced themselves of the Error of their Opinion in this Matter, even out of their own Writings, as *Prov.* viii. 15. *Den.* ii. 22. *Ecclesi.* xvii. 17. *Deut.* xxxii. 8. *Wisd.* vi 1, 2, 3, 4. *Isai.* xlv. 28.

A. D. 57. 10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Power; it is the Sum total of all the Laws that respect our Neighbour.

11. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

Obstacles you meet withal, and bring you nearer to your expected Happiness and Salvation.

12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

renounce all your former shameful and heathenish Practices, and live up to the pure and excellent Rules of your holy Profession.

13. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

your former *heathen* Acquaintances, nor any Strife or Envy against any of your *Christian* Brethren.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

known by the Garments they wear, so do you endeavour to distinguish yourselves as the true Disciples of *Jesus Christ*, no longer striving after the unnecessary Riches and Goods of the present Life, which serve only as so much Fewel to our bodily Lusts and sinful Passions.

10. For as this Duty restrains a Man from every Injury, and obliges him to all good Offices to others, that fairly lie in his

11. Which are such essential Duties of your *Christian* Profession, as ought to be your first and immediate Care, especially when you consider that from the Time of your first Conversion, every Day will lessen and diminish the

12. You *Gentile* Converts ought particularly to reflect on yourselves, as delivered from the dark Estate of Ignorance and Idolatry; brought into the happy Light of true Religion, and so immediately and indispensably obliged to re-

13. To behave yourselves in such a sober, decent, and prudent Manner, as that your Actions may be seen by any Body without Offence or Reproach; no longer indulging any intemperate, lewd, or wanton Conversation among

14. But as Men are commonly known by the Garments they wear, so do you endeavour to distinguish yourselves as the true Disciples of *Jesus Christ*, no longer striving after the unnecessary Riches and Goods of the present Life, which serve only as so much Fewel to our bodily Lusts and sinful Passions.

CHAP.



C H A P. XIV.

The CONTENTS.

The Reverence which the Jewish Converts still retain'd for the Mosaical Law, made them nice and scrupulous in several Matters, in themselves indifferent, such as the Use of several Meats, and the Observation of certain Days, &c. while the Gentile Christians, who had been obliged to no such Distinctions, and knew the Christian Religion did not at all insist upon them, took their Freedoms, and openly enjoy'd perfect Liberty from such Restrictions, not without some Contempt of the Jewish Niceties, to the great Disgust and Disturbance of that weaker Part of the Church. To prevent the Mischiefs arising from hence, the Apostle here gives Instructions to both Parties, advising the Jewish not to condemn and censure the Gentile Liberties, nor the Gentile to vex and prejudice the Jewish Convert, by a too open and imprudent Use of his lawful Freedoms.

1. **H**IM that is weak in the faith receive you, *but not to doubtful disputations.* 1. **T**O preserve you from those Strifes and Contentions A. D. 57. that may be apt to arise among People that have different Notions about the *indifferent Performances of ceremonial Matters*, I advise every one that perfectly understands his *Christian Liberty and Freedom from the Mosaical Ordinances*, to communicate and converse freely with those *Jewish Converts* that are not so satisfied, and not to condemn and raise Disputes with them upon such needless Points.

2. For one believeth that he may eat all things: another who is weak, eateth herbs. 2. The Gentile Christian, for Instance, that was never bound to the Laws about *Meats and Drinks*, fully believes (and that rightly too) that *Christianity* allows him to use any Diet without Distinction; the *Jewish Christian*, on the contrary, that has been used

A. D. 57. to a Reverence for those *Laws*, and does not perfectly see *Christian Liberty*, thinks himself yet obliged, at certain Times, to eat nothing but *Herbs*.

3. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

For I tell you it does not.

4. Who art thou that judgest another man's servant? to his own master he standeth or falleth: Yea, he shall be holden up: for God is able to make him stand.

they offend in no greater Points than these, he will hold them up from falling from their Profession.

5. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord

3. Don't let the *Gentile Christian* despise or deride the *Jewish* one for his unnecessary Nicety; nor the *Jewish* censure the *Gentile*, as if his Freedom in such Matters made him unworthy to be a Member of God's Church.

4. What has any of you to do to judge them you have no Authority over? You condemn each other, as ready to renounce their *Christianity* by their Freedoms or Niceties in these indifferent Cases. Leave every one to GOD, our common Lord and Master. If

5. Again, The *Jewish Christian* thinks some Days of the Week have more Holiness in them than others. The *Gentile Christian* thinks them all alike. For Peace Sake, let every Man enjoy his own * Sentiment.

6. He that pays this Respect to particular Days, does it out of Conscience towards God; and he that pays none, does it out of a full Persuasion that God has freed him

* Ver. 5. Ἐκαστος ἐν τῷ ἰδίῳ νοὶ παρασχεσθῆναι. That I have given the true Sense of this Phrase, let the Reader see *Gratius* upon the Place: The *London Cases* against *Dissenters*, p. 190, 193. Fol. Edit. and Dr. *Sanderfon's* excellent Sermon on ver. 23. In all which Passages, he will also find the Paraphrase of that last Verse of this Chapter fully and clearly asserted,

Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

those you think are allowed you. And then where is the Harm of all this?

7. For none of us liveth to himself, and no man dieth to himself.

you are; not purely from your *own Humour*, and of your *own Head*; for as you hope to be happy in *Christ* when you *die*, you are now to *live* with a just Respect to *his Will* and Commands.

8. For whether we live, we live unto the Lords or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.

9. For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and living.

tians, as his peculiar

10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11. For

him from all Obligation to it. *A. D. 57.*

You that eat all Foods indifferently, do it out of the *same Principle*, and are thankful to *God* for such a Liberty; and you that are so nice in your Distinctions of them, do it because you think that Obligation is not yet taken off, and you are thankful for

7. For none of you, I hope, does or omits any of these Matters, but with some Respect to *God* and *Christ*, whose Servants

8. For it is your indispensable Duty and Condition to *live* to his *Honour*, as 'tis your Privilege then to die in his *Favour*; so that living and dying, we *Christians* are his Children, of his Church and Family.

9. It being the Design of *Christ's* living here upon Earth, to teach us to live in Obedience to *God*; and of his Death and Resurrection, to be the eternal Saviour and Rewarder of all good *Christians* People and Servants.

10 & 11. And if he is our *Lord*, and proper *Master*, what has any of *you* to do to condemn or undervalue his Fellow - *Servant*? When to *him* it is that we are all one Day to give an Account, according

A. D. 57.

11. For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* according to those Words of *Isaiah* (Chap. liv. 23. *)

12. So then every one of us shall give account of himself to God.

12. And if we are all to be judged by *him* * alone, it very ill becomes any of us to take his Judgment out of his Hands.

13. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in *his* brothers way.

13. Instead therefore of censuring one another, and being nice and quarrelsome about these *indifferent* Matters, make it your Endeavour to understand and practise this plain *Duty*, viz. That no Man ought to do any indifferent Thing (be it never so lawful

in itself) that he knows before-hand will be an Occasion to prejudice, discourage, or mislead another Man against his *Christian* Profession.

14. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

14. I may be, and indeed am fully satisfied the *Christian* Religion allows me the Use of all *Meats* alike, and I use them accordingly. But a *Jewish Convert* that is absolutely persuaded of the contrary, must not do so; and 'tis unreasonable I should urge a

Man to act full against his own Conscience.

15. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

15. And tho' you *Gentile Christians* may lawfully enough eat what another thinks he ought to abhor; yet if you plainly see your eating before him will *shock* and *disturb*, and bring him into an *ill Opinion of you, and your Religion*, you ought to forbear it in pure *Charity*. You must not endanger the Soul of a *Christian*, which you may prevent by forbearing an *indifferent* Thing, when you

* Ver. 11 & 12. See Dr. Clark's Scripture Doct. Trin. p. 119. NOTE in N^o 623. and his Answ. to Nelson, N^o 29.

you consider *Christ* had such a Tenderneſs for that very *A. D. 57.*
Soul, as to lay down his *own* Life for it.

16. Let not then
 your good be evil
 ſpoken of.
 17. For the king-
 dom of God is not
 meat and drink, but
 righteouſneſs, and
 peace, and joy in the
 holy Ghoſt.

16. Your Liberty in theſe Mat-
 ters is indeed right and good, but
 you muſt not uſe it ſo imprudent-
 ly, as to do Miſchief to your *Religion* by it.

17. For the king-
 dom of God is not
 meat and drink, but
 righteouſneſs, and
 peace, and joy in the
 holy Ghoſt.

17. Eſpecially if you reflect
 how *needleſs* it is for you to do
 ſo: For the *Effence* of the *Chriſt-
 ian Religion* is no Way concern-
 ed in your abſtaining or not ab-
 ſtaining from theſe Things; but

'tis very highly concerned in the Practice of Piety to-
 wards God, in a peaceable and *charitable* Temper to-
 wards your *Fellow-Chriſtian*, and in a modeſt Joy, and
 humble Satisfaction in the Gifts and Graces of the
Holy Spirit.

18. For he that in
 theſe things ſerveth
 Chriſt, is acceptable
 to God, and approv-
 ed of Men.

18. Such Things as *theſe* it is,
 that will truly recommend you to
 God, and to all wiſe and truly
 good Men.

19. Let us there-
 fore follow after the
 things which make
 for peace, and things
 wherewith one may
 edify another.

19. Make it your utmoſt En-
 deavour then, to order your Con-
 verſation in this, and all other
 Matters, ſo as to promote the
 Peace of the *Church*, and con-
 firm one another in your com-
 mon Profeſſion.

20. For meat de-
 ſtroy not the work of
 God. All things in-
 deed are pure; but it
 is evil for that man
 who eateth with of-
 fence.

20. Do not deſtroy a *Chriſtian*
 Brother who is the Workmanſhip
 of God in *Chriſt Jeſus*, by urging
 him to act againſt his Conſcience.
 For tho' to eat or abſtain from
 theſe Meats, be in its ſelf *indiffe-
 rent*, yet to ſtrain and injure Peo-
 ple's Conſciences and Principles about them, is not ſo,

but a very unjuſt Thing.

21. It is good nei-
 ther to eat fleſh, nor
 to

21. Much better is it for you
 to abſtain from any indifferent
 U 4 and

to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

he does.

23. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith, is sin.

and lawful Gratification, than to endanger another Man's *Christian* Principles by it.

22. If you know your *Christian* Liberty, and are clearly satisfy'd about it, keep your Persuasion to yourself, and don't disturb other People with it. 'Tis a Happiness, I own, for a Man to be clear and satisfy'd in what

23. But if your Case were another Man's, and you were as fully * *persuaded* you ought not to use this Liberty, you could not then do it, because you would then act open Violence to your

* See Note own Conscience, and sin against the immediate Principle of all Duty and Virtue *.



CHAP. XV.

THE CONTENTS.

He still exhorts the Gentile Christians to a prudent Condescension to the weak Scruples of the Jewish Converts, from the Example of Christ. Prays for their Unanimity and mutual Peace. Owns himself the Apostle of the Gentiles; glories in his Success in their Conversion in several Countries; and professes he wrote this Epistle, chiefly to satisfy them, they were true Members of the Christian Church. Mentions his intended Journey to Jerusalem, and his Hopes of seeing them shortly, for their fuller Satisfaction in the Point he writes about. Desires the Concurrence of their Prayers for his safe Arrival and Success at both Places.

A. D. 57. 1. **W**E then that are strong ought

1. **I** Have said enough in the foregoing Chapter, to prove, That

ought to bear the infirmities of the weak, and not to please ourselves.

That all those Christians who know and understand their Religion so perfectly, as to see their

Liberty from these *indifferent Ceremonies*, ought yet to bear with, and be tender to such as have not such right Notions of it; and not to indulge their own Humours and Inclinations, to the Disgust and Prejudice of other Fellow-Christians.

2. Let every one of us please his neighbour, for *his* good to edification.

2. Let every one therefore, as far as he can, consult and condescend to his Neighbour's Infirmities, in order to maintain the Peace of the Church.

3. For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee, fell on me.

3. By thus doing, you will imitate *Christ* our great and perfect Example, whose Life here upon Earth was spent not in indulging *himself*, but in humble Condescension to the Weaknesses and

even in suffering the Reproaches of Mankind, according to those Words of the *Psalmist*, (*Psal. lxxix. 9.*) which were most eminently fulfill'd in *him*, our Messiah and Saviour.

4. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.

4. Now all the remarkable Examples, and great Expressions of Patience, Humility, and Condescension that are recorded in any Scriptures of the *Old Testament*, are left there for *our* Imitation; that by following the *same* Virtues, we might have the sure annexed to them.

Hope of the Reward

5. Now the God of patience and consolation, grant you to be like minded one towards another, according to Christ Jesus:

5. And may God the Giver of Patience and Consolation, and of every good Gift, enable you to attain this Unity and Peaceableness of Temper, agreeable to this Example of CHRIST JESUS, and to the Spirit and Pre-

cepts of his Religion,

6. That

A. D. 57. 6. That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

the Father of our Lord Jesus Christ.

7. Wherefore receive ye one another, as Christ also received us, to the glory of God.

Distance, remembering that *Christ* has received us *all* into one Communion and Fellowship, for the Service and Honour of *God*.

8. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

* *Matth.* xv. 24. among them *, in Person ; according to the special Promises made to *Abraham* and the *Patriarchs*, from whom that *People* are so honourably descended.

9. And that the Gentiles might glorify God for his mercy, as it is written, For this † cause will I confess to thee among the Gentiles, and sing unto thy name.

10. And again he saith, Rejoice ye Gentiles with his people.

11. And again, Praise the Lord all ye Gentiles,

6. That being thus free of all Animosities, and join'd in mutual Love and Affections, you may in your publick Assemblies of divine Worship, with united Hearts and Voices, truly glorify God, even the Father of our Lord Jesus Christ.

7. Be persuaded therefore, notwithstanding some Differences of Opinion in these ceremonial Matters, to converse with each other freely, without any Shyness and Distance, remembering that *Christ* has received us *all* into one Communion and Fellowship, for the Service and Honour of *God*.

8. You *Gentile Christians* ought to be thus tender to your *Jewish Brethren*, if you consider, that *Jesus Christ* was the *Messiah* of the *Jewish Nation* in a *primary* and peculiar Sense, was born of them, liv'd and preach'd only a-

9, 10, 11 & 12. And you *Jewish Christians* ought by no Means to despise and undervalue the *Gentile* ones, as if the Kingdom and Religion of *Christ* were appropriated wholly to *your Nation*. For, *after you*, they are taken in too as true Members of his Church ; and are to bear their Part in rendering that Glory and Praise to God, which is due to him for such a great and *universal* Salvation ;

† Ver. 9. For this Cause will I confess to thee, &c. See the learned Mr. *Peirce's Dissert.* on this Passage.

tiles, and laud him all ye people.

12. And again, *Esaías* saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

gion, and enjoy the

tion; according to those Words *A. D. 57.* of *Moses*, *Deut.* xxxii. 43. and of the *Psalmist*, *Psal.* lxvii. 4. xviii. 49. cxvii. 1. and to those of *Isaiah* concerning Christ, *There shall be a Root of Jesse*, (i. e. the Messiah) *and he shall rise to reign over the Gentiles; in him shall the Gentiles trust*, i. e. embrace his Religion, and enjoy the Blessings and Privileges of it.

13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, thro' the power of the holy Ghost.

Gifts of the Holy Ghost conferred upon you, as the Earnest and Pledge of it *.

14. And I myself also am perswaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

14. And indeed I give myself great Hopes, that you already have, and will still more endeavour after such a true Sense of your Christian Profession, as will make you encourage one another in this meek and peaceable Disposition.

15. Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God,

15. But yet the better to prevent such Disputes as these, I thought it proper to express myself thus freely in the Points I have handled in this Epistle, with a particular Regard to you † *Gentile-Christians*, to satisfy and confirm you in the *Right* you have

to the *Christian* Religion, and the *Gospel* Salvation, as well as the *Jews*; as became my apostolical Office that God has bestowed upon me;

16. Whereby

* Chap. v. 5. viii. 16, 17. and *Eph.* iv. 30.

† Ἐμὴν ἀπομύνη.

A. D. 57. 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

than was ever offer'd in the *Temple*; they being sanctify'd and season'd, not with *Salt*, nor purify'd by *Fire*, but with the Gifts and Graces of the *Holy Ghost*.

17. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God. ceremonial Priesthood.

18. For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient by word and deed.

19. Thro' mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of

20. Yes, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another mans foundation:

21. But as it is written,

16. Whereby I am constituted and appointed of Christ, the special *Minister* of the *Gentiles*, waiting and attending the Service of converting them to the *Gospel*, as the *Priests* did upon the Sacrifices of the *Altar*. And by thus presenting them to God as Members of his true Religion, I shall offer a much more acceptable Sacrifice

17. As a *Christian Minister* therefore, I have performed a *sacred Office*, whereof I have much more Reason to boast, than any *Jewish Priest* of his external and

18 & 19. Not to mention my own Pains, and laborious Endeavours towards converting the *Gentile World* to the Gospel Religion, I only mention what I have done by Virtue of the extraordinary and miraculous Endowments of the *Holy Spirit* conferr'd on me by *Christ*; which enabled me to spread and propagate the Faith from *Jerusalem* to *Illyricum*, i. e. thro' the whole Tracts of *Greece* and the *Lesser Asia*,

Christ.

20 & 21. Yet in this long Circuit of my Ministry, I went to no Places that had been preached to, and converted by any other Apostle, or Christian Evangelist; for that might be called *building upon another Man's Foundation*. My Method

written, To whom he Method was agreeable to the Pro- A. D. 57.
was not spoken of, phet's Expression, *Isai. lii. 15.*
they shall see: and
they that have not heard, shall understand.

22. For which cause
also I have been much
hindred from coming
to you.

22. And these Travels of mine
from one Country to another,
have hitherto kept me from see-
ing you at *Rome*.

23. But now hav-
ing no more place in
these parts, and hav-
ing a great desire these
many years to come
unto you:

23 & 24. But having now fi-
nish'd my Work in these Parts,
and intending shortly for *Spain*,
I hope to gratify my long Desire
of seeing you in my Way thi-
ther; and do assure myself, that
the Satisfaction of enjoying your
Conversation, will make my Jour-
ney seem the shorter and more
pleasant.

24. Whensoever I
take my journey into
Spain, I will come to
you: for I trust to see
you in my journey,

and to be brought on my way thither-ward by you, if first I
be somewhat filled with your *company*.

25. But now I go
unto *Jerusalem*, to mi-
nister unto the saints.

25 & 26. At present I am go-
ing for *Jerusalem*, to carry a cha-
ritable * Collection to the poor
Christians there, raised by the
Christian Brethren of *Macedonia*
and *Achaia* for their Support.

26. For it hath
pleased them of *Ma-
cedonia* and *Achaia*,
to make a certain con-
tribution for the poor

saints which are at *Jerusalem*.

27. It hath pleased
them *verily*, and their
debtors they are. For
if the Gentiles have
been made partakers
of their spiritual
things, their duty is
also to minister unto
them in carnal things.

27. Thus bountiful are they
to them, and indeed well they
may, for from *Jerusalem* it was
that these *Gentiles* first receiv'd
the Gospel; and for such a spiri-
tual and eternal Blessing, they
may well, in Return, supply
them with the necessary Things
of this *present* Life.

28. When therefore
I have performed this,
and

28. As soon as ever, therefore,
I have discharged this charitable
Office,

* See *AB: xx* and *xxi. 2 Cor. viii. 1, 2, 6, 19.*

A. D. 57. and have sealed to them this fruit, I will come by you into Spain.

29. And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ †.

30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the ‡ Spirit, that ye strive together with me, in your prayers to God for me.

31. That I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem, may be accepted of the saints:

32. That I may come unto you with joy by the will of God, and may with you be refreshed.

33. Now the God of peace be with you all. Amen.

Office, and safely * deliver'd the Contributions to them, I will take you in my Way to Spain.

29. And I am sure when I am come, I shall impart that to you; that will fully † convince you *all*, how gracious and happy a Dispensation the Gospel Religion is.

30 & 31. In the mean while, I beg of you for Christ's Sake, and by that Love which is the genuine Fruit ‡ of his Spirit, to join your Prayers with me for my safe Deliverance from the Malices of the obstinate and unbelieving *Jews* ¶ of *Judea*. And that our *Jewish Brethren* at *Jerusalem* may duly and thankfully accept the Contributions I carry to them, though they come from *Gentile Churches*; against whom they are too apt to be unreasonably prejudiced.

32. This will greatly add to the Enjoyment of your Company.

33. Now the GOD of Peace be with you all. Amen.

CHAP.

* Συναγαγὼν τὸν κέρειον.

† Ver. 29. *In the Fulness of the Gospel of Christ.* His Meaning is, either, with a full Impartment of spiritual Gifts to them (for which see *Chap. i. 11.*) or else, that he should be able fully to satisfy them *all*, that the Gospel was design'd to justify and save both *Jew* and *Gentile*, (which was the main Design of this Epistle) as Mr. *Locke* ingeniously enough supposes.

‡ Ver. 30. *The Love of the Spirit.* Compare *Rom. v. 5. 2 Cor. vi. 6. Galat. v. 22. 1 Tim. iv. 12. 2 Tim. i. 7.*

¶ See *Acts xxi.*



CHAP. XVI.

The CONTENTS.

He recommends Phebe the Bearer of the Epistle. Salutations to and from the Christians of his Acquaintance. In the midst of them renews his patheticall Desires of their mutual Care to avoid Divisions, and the Persons that foment and spread them. Repeats his Assurance to the Gentile Christians, that they are the true Church of Christ, without the Observance of the Jewish Law: And concludes with Praises to God for his universal Mercies to Mankind.

1. **I** Commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2. That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3. Greet Priscilla and Aquila my helpers in Christ Jesus.

4. (Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the

5. Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6. Greet Mary, who bestowed much labour on us.

1 & 2. **I** Commend to your Care *A. D. 57.*
Phebe our Sister in Christ,

one that has been very serviceable in entertaining the Christians at Cenchrea, a Haven at Corinth. She has been kind to many, and to me in particular. Wherefore receive her with true Christian Kindness, and supply her with whatever she wants.

3 & 4. Remember me kindly to Priscilla and Aquila, who ventured their own Lives to save mine; a Thing that I and all the Gentile Churches are beholden to them for, for preserving their Apostles.
(Gentiles.)

5 & 6. Salute their whole Christian Family: As also Epenetus, who was one of the first Christian Converts in Achaia; and Mary, who entertain'd me and my Company with much Care.

7. Salute

A. D. 57.

7. Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8. Greet Amplias my beloved in the Lord.

9. Salute Urbane our helper in Christ, and Stachys my beloved.

10. Salute Apelles approved in Christ. Salute them which are of Aristobulus household.

11. Salute Herodian my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13. Salute Rufus chosen in the Lord, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16. Salute one another with an holy kiss. The churches of Christ salute you.

the Christian Churches hereabout salute you.

17. Now I beseech you, brethren, mark them which cause divisions

7. Salute *Andronicus* and *Junia*, my Fellow *Jewish* Christians and Prisoners, that were converted before me, and had a great Reputation among the other *Apostles*.

8 & 9. Greet my dear Christians, *Amplias* and *Stachys*; and *Urbane* for his kind Assistance to me.

10, 11 & 12. Salute that good *Christian Apelles*, with the Family of *Aristobulus*, *Herodian* my *Jewish* Kinsman and Convert, with the *Christian Family* of *Narcissus*; as also *Tryphena*, *Tryphosa*, and *Persis*, that have done good Service in the Church.

13. 14 & 15. Salute the *pious Christian Rufus*, and his and my Mother; with *Asyncritus*, *Phlegon*, *Hermas*, *Patrobas*, *Hermes*, *Philologus*, *Julia*, *Nereus*, *Olympas*, and all their Families.

16. Salute each other, *Jewish* and *Gentile* Christians, without Distinction, with the Kiss of Charity used in your Assemblies. All

17. I once more earnestly beseech you, Brethren, to watch and mark those Persons that broach any

visions and offences, contrary to the doctrine which ye have learned, and avoid them.

18. For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

19. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

to what is true and free of these malicious Cheats and Designs.

20. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21. Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, who wrote this epistle, salute you in the Lord.

23. Gaius mine host, and of the whole church saluteth you.
Erastus

any Notions among you that are not agreeable to, or are over and above what you have been taught by inspired Men, on Purpose to trouble and divide you. A. D. 57.

18. Those People have nothing but private and sinister Ends, and all their fair and plausible Pretences, are only intended as so many Delusions upon honest, ignorant, and well-meaning People.

19. You embraced the Gospel-Religion at first, and have kept it hitherto with great Credit; which I heartily rejoice at, and should be glad to hear you have none of these contentious Zealots of the *Jewish Party* crept in among you. And I write this to prepare your Minds with a Resolution to hold good, and to keep you perfectly

20. Observe my Directions, and God will soon defeat these Instruments of Satan that would vex and divide you. And may the Love and Favour of our Lord Jesus Christ be with you, and enable you to it. *Amen.*

21. *Timothy* my Fellow-Traveler, and *Lucius*, and *Jason*, and *Sosipater*, my Kinsmen in Christ, salute you.

22. (So do I *Tertius*, St. Paul's Scribe, in this Epistle.)

23. *Gaius* that provides Lodgings for me and most of the Christians here; *Erastus* the City-Chamberlain

A. D. 57. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

Chamberlain, and Quartus a Christian Brother, do the same.

24. The grace of our Lord Jesus Christ be with you all. Amen.

24. The Grace of our Lord Jesus Christ be with you all. Amen.

25. Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ (according to the revelation of the * mystery, which was kept secret since the world began,

25. I conclude with my hearty Prayers to that God who is both able and willing to settle and establish you all in this my Gospel-Doctrine *, *viz. This of calling the Gentiles as well as Jews into the Church and Kingdom of Christ.* (A Doctrine indeed that for a long Time has been unknown to the Gentile World, and misunderstood Jewish Nation, as if it had never been revealed at all in their Scriptures ;

26. But now is made manifest, and by the scriptures of the Prophets, according to the commandment of the everlasting God made known to all nations for the obedience of faith.)

26. But is now, by us the Apostles of Christ, fully declared and demonstrated to have been the gracious Design of God, according to the innumerable Expressions of the antient Prophets in the Old Testament, all unanimously foretelling that the Gentiles were to come into the Church of Christ ;

as we now preach to them in every Country, by the express Authority of GOD.)

27. To God only wise, be glory, thro' Jesus Christ for ever. Amen.

27. To that GOD alone infinitely wise, be Glory thro' JESUS CHRIST for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea.

Written to the Romans from Corinth, and sent by Phebe, Servant of the Church of Cenchrea, Anno Dom. 57. according to Bishop Pearson.

* *The Mystery.* So the Calling of the Gentiles is styled, *Ephes. i. 9. iii. 3, 5, 9. Colos. i. 26. Philip. i. 27. ii. 2. iv. 3.*



A

PARAPHRASE

O N

The First Epistle of St. PAUL

T O T H E

C O R I N T H I A N S.



The P R E F A C E.

THE following Observations about the *City and People of Corinth*, before and after their *Conversion*, will give the Reader a tolerable Taste of the Spirit and Design of both these Epistles.

Corinth was an antient, rich, and populous Merchant-Town, the chief City of *Achaia* or *Greece*. Its Situation and Trade made it a Receptacle of great Variety of People; and the quick and inquisitive Genius of its Inhabitants, soon turn'd it into a kind of *University*, and stock'd it with *Orators* and *Philosophers*. That there were great Numbers of *Jews* there, is clear from *Acts* xviii. 4. But that their Obstinacy against the Gospel-Doctrine,

trine, caused the greater Part of the Church planted there, to consist of *Gentile* Believers, is as evident from *Acts* xviii. and 1 *Cor.* xii. 2.

The peculiar Vice and Miscarriage of these *Orators* and *Philosophers*, was *Pride* and *Conceit* in their *human* Learning and Accomplishments. That of the *Jewish Doctors*, was a violent Zeal for *Circumcision* and their *Ceremonial Law*. And the *epidemical* Vice of the *Corinthian* People, was that of *Lust* and *Uncleannefs*. The *Christian* Converts, gained over from *each* of these People, retained still too much of the Prejudices and Practices they had formerly been inured to.

By two Years indefatigable Pains, *St. Paul* had planted a considerable Church in this Place. But, by his Absence from them for the Space of about two or three Years, they were over-run with great Disorders, to the Disparagement of the Christian Religion in *general*, and of *his* apostolical Authority and *Person* in particular. Several Converts of the *Gentile* Part set themselves up for *Teachers*, and by mixing their philosophical *Speculations* with the *Christian* Doctrine, and setting that Medley off with Flourishes of their *Oratory*, gained upon the People, drew them into *Parties*, and into a Contempt of *St. Paul* their first spiritual Teacher, who had instructed them only in the plain and fundamental Doctrines of *Christ* as a *crucify'd Saviour*. On the other hand, several Converts of the *Jewish* Part despised and undervalued him, for making the *Gentile* Believers equally a Part of the *Christian* Church with *themselves*. Thus, while the *Philosophical* Teachers stiled themselves the Followers of *Apollos*, out of Respect to his *Oratory*: *These* ranked themselves under *Cephas*, i. e. *St. Peter*, as the
Apostle

Apostle of the *Circumcision*; both of them striving to derogate from St. Paul. And amongst these there plainly appears to have been *one* Person most remarkable for setting himself up as a *false Apostle*, the *Head* of the Opposition against St. Paul.

To vindicate himself from the Aspersions of both these *Factions*, and to support his own *Apostolical* Authority, is the Purpose of the *four first* Chapters of the *first Epistle*. His severe Censure of the scandalous Act of *Uncleanness* in one of the *Heads* of the *Gentile Faction*; and of their bringing *that*, and other Cases of Injustice, into *Heathen* Courts of Judicature, makes up the *fifth* and *sixth* Chapters.

The rest of this *first Epistle* is taken up in answering several *Questions* proposed to him, in a *Letter* he had lately received, in all Probability, from the more steady and sound Part of this *Church*, concerning the several undue *Liberties*, and licentious *Doctrines* of each Kind of these *new Teachers*, both in their publick Assemblies of Worship, and in their private Conversation. All which the Apostle answers with proper Reflections, interspersed, upon his chief *Opposers*. The main Articles whereof, I shall, for the Benefit of the common Reader, regularly digest at the Head of each Chapter, observing those *Turns* the Apostle takes from one Argument to another, according to the Usage and Temper of the antient *Eastern* Writings.





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The Introduction. He congratulates their Conversion to the Christian Religion, and the Gifts conferr'd upon their Church, to Ver. 10. Then shews the main Design of his Epistle to be, to cure them of the Divisions among them, fomented by new and false Teachers both of the Gentile and Jewish Part, who set themselves up for Heads and Leaders of Parties. Shews them the Absurdity and Unreasonableness of it. Clears himself of any such Proceeding. Lays down the plain Doctrine of a crucify'd Saviour as the chief Article of Christianity; and proves the Wisdom, Power, and Excellency of the Dispensation, as far exceeding the Philosophy of the Gentiles, or the worldly and temporal Expectations of the Jews.

A. D. 57. 1. **PAUL** called to be an apostle of Jesus Christ, through the will of God, and *Sosthenes, our brother.*

2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

3. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

1 & 2. **P** special * Manner to be an Apostle of Jesus Christ, together with *Sosthenes* our Christian Brother, writeth this Epistle to the Church of *Corinth*, and to all the Christian People of those Parts, who worship God through Jesus Christ, the Lord and Saviour of us all who embrace and profess his true Religion.

3. Praying for all divine Favours and Blessings upon you, from God our Father, and the Lord Jesus Christ.

4. And

* See *AB: ix. Galat. i. 11, 12.*

4. I thank my God always on your behalf, for the grace † of God which is given you by Jesus Christ;

4. And expressing my hearty *A. D. 57.* Thanks to God for the great Blessing and Happiness of your Conversion to the *Christian* * Re- * *Xáists*.
ligion.

5. That in every thing ye are enriched by him, in all utterance, and in all knowledge:

5 & 6. A Conversion so entire, that you are now endowed with those very Powers † and Graces, † *Xáists* both for understanding and preaching it, by which you were at first brought to the Faith of it. *supra.*

6. Even as the testimony of Christ was confirmed in you.

7. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

7. And are inferior to no other Christian Churches in any extraordinary Endowments of the *Holy Spirit*, which are so many Pledges to assure you, how acceptable you shall be to God, at the great Day of Christ's Appearance.

8. Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

8. Who, if you be not wanting to yourselves, will enable you so to persevere in his Religion, as to be fully acquitted at that solemn Trial, and reap the Blessings promis'd in his *Gospel*.

9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. performing his Promises.

9. For, if you do *your* Part, you may be confident that *God*, who has thus redeemed and received you as his true *Church* in *Jesus Christ*, will never fail of

10. Now I beseech you, brethren, by the † name of our Lord Jesus Christ, that ye all speak the same thing, and

10. Now, the chief Occasion of my writing this *Epistle* to you, dear Brethren, is to exhort and beseech you, as you value your † *Christian* Profession, to endeavour
X 4 after

† Ver. 10. *Αὐτὸ ὃ ἐνὶ ὀνόματι τοῦ Κυρίου.* By the *Name* of our Lord Jesus Christ, emphatically set in Opposition to those under whose *Names* they ranked themselves into Parties and Divisions, in Ver. 11, 12, &c. compar'd with Ver. 15.

A. D. 57. and *that* there be no divisions among you; but *that* ye be perfectly joyned together in the same mind, and in the same judgment.

11. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12. Now this I say, that every one of you, saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

(as great Admirers of his *Eloquence*) some of your *Jewish* Christians will own no Teacher but *Peter* (because he was made the Apostle of the *Circumcision*.) While others slight us *all*, and pretend *Christ* * to be their only Master.

13. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

of *Philosophy* are wont to do? Did either *I*, or *Apollos*, or *Peter* die for your Sins, and become your Saviour? Or were any of you baptized into a Religion of *our* making? Have you not all one *Saviour*, and one and the same Articles of Religion?

14. I thank God that I baptized none of

after Peaceableness and Unanimity in your religious Principles, and to avoid all needless Disputes, Divisions and Animosities in your Conversation with one another.

11. For I am certainly informed by some of *Chloe's* Family, that since my preaching among you, you are fallen into Factions, and Divisions, ranking yourselves under different *Heads* and *Leaders*.

12. Some of your *Gentile* Converts call themselves the Disciples of * *Paul* (because *I* converted them, and stand up for their Freedom from the *Jewish Law*) others of them cry up *Apollos*;

(as great Admirers of his *Eloquence*) some of your *Jewish* Christians will own no Teacher but *Peter* (because he was made the Apostle of the *Circumcision*.) While others slight us *all*, and pretend *Christ* * to be their only Master.

13. Now, how irrational and absurd is all this? Did Christ institute more than one Religion; or preach different and contrary Doctrines: As your different Sects

14, 15 & 16. To prevent any Man from making *me* the *Head* of

* Ver. 12. *And I of Christ*, i. e. Either pretended their Doctrines to have been immediately learnt from *Christ* himself; or else were zealous for *Circumcision*, alledging the Example of *Christ* who was himself *circumcised*; as *Epiphanius* and others think.

of you, but Crispus and Gaius.

15. Left any should say that I had baptized in my own name.

16. And I baptized also the household of Stephanas: besides

of a *Señ*, or so much as pretending he was baptized into my *particular Faith*, I am very glad I *personally* baptized none of you but *Crispus* and *Gaius*, unless it were *Stephanas* and his Family.

I know not whether I baptized any

A. D. 57.

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17. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

And my Method of bringing Men to embrace this Faith, was not to amuse them with *Philosophical Niceties*, and fine Turns of *Rhetorick* (the Thing perhaps that makes you *Gentile* Converts admire *Apollos* so much.) For this would be to lose the main Stress of the *Christian Doctrine*, which lies in this one plain Article: *That Mankind is to be saved by Faith in JESUS CHRST, as a Saviour crucified for our Sins.*

18. For the preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God.

But to all *Christians* who have duly consider'd and embraced it, it appears the most effectual that can be for the Honour of God, and the Benefit of sinful Mankind.

19. For it is written, I will destroy the wisdom of the wise, and

17. And indeed my peculiar Office was to *preach* the Gospel, and persuade Men into the Faith of the Christian Religion: having those *under* me to perform the Office of *Baptizing*, when they found People fit to receive it.

18. This plain and clear Article of a *crucify'd Saviour*, looks \* indeed to obstinate Unbelievers, Men conceited of their philosophical Speculations, and proud of their own Learning, like a ridiculous and mean Method of Salvation and Happiness.

19. And this Dispensation of God, and the proud Behaviour of the *Philosophers* and *Jewish Rabbins*

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\* Ver. 18. Τὸς μὲν δυνάμει. To them indeed that perish. So in ver. 23. Ἰουδαίους μὲν σκάνδαλον. To the Jews indeed a Stumbling-block. For want of which Particle μὲν, our Translation drops the Stress of the Antithesis.

*A. D.* 57. and will bring to nothing the understanding of the prudent.

*He would dispose and order Things quite otherwise than the worldly-wise Men of that Age expected.*

20. Where *is* the wife? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

*Jewish Doctors.*

21. For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

do so much pride and exalt themselves, must needs appear a weak Thing; since by this *one* plain and intelligible Doctrine of a *crucify'd Saviour*, Mankind has learn'd infinitely more of God, and the Way to true Happiness, than all the *Philosophers* in the World could ever arrive at.

22. For\* the Jews require a sign, and the Greeks seek after wisdom:

23. But we preach Christ crucified, unto the

*bins* under it, is very agreeable to those Words of *Isai.* xxix. 14. and xxxiii. 18. Wherein God

20. For just so it is *now*, God having, by this wonderful and unexpected Method of Man's Salvation, demonstrated the Vanity of *Philosophical Schemes*, and *human Speculations*; and baffled the Learning and Traditions of the

21. So that the Wisdom of Providence having permitted Men, for a long Time, to exercise this vain *Philosophy*, which never brought them to any Right and practical Knowledge of God, and their Duty; that *human Learning*, I say, wherein your new Teachers

22 & 23. For the chief Notion and Expectation the *Jewish Doctors* had concerning *Christ* the *Messiah*, was, that by Signs and Wonders he would declare himself a mighty \* *temporal Prince*, and Con-

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\* Ver. 22. *The Jews require a Sign* — Note, 'Tis plain, from the Gospel History, that our Lord wrought many *Signs*, *John* xx. 30. *Acts* xi. 22. Yet the *Jews* perpetually demanded of him a *Sign*, and a *Sign from Heaven*, *Matth.* xii. 38. xvi. 1. What *Sign* would they particularly have had? *Josephus* clearly explains it, *De Bel. Jud. Lib. II. Cap. 13. 34.* and *Antiq. Lib. XX. Cap. 7. §. 6.* "The Deceivers (false Christs) " says

the Jews a stumbling-block, and unto the Greeks foolishness. Conqueror, for advancing the *A. D. 57.* particular Grandeur of *their Nation*; and the *Gentile Philosophers* look upon nothing in Religion so much as deep *Speculation*, and refin'd *Eloquence*. Whereas the true and saving Religion of the *Gospel* consists mainly in this plain *Fact*, of *Jesus Christ being a Saviour crucify'd for our Sins*. An Article which accordingly gives great Offence to the *Jews*, who had quite other Notions of their *Messiah*; and which the *Gentiles* discredit as a weak and ridiculous Thing.

24. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

24. But all those *Gentile* Converts, who have thoroughly consider'd and embraced it, find it more exceeding full of the most divine Wisdom and Goodness toward a lost and sinful World,

than any former System of *Philosophy* could ever teach them; and the *Jewish* Believers must needs acknowledge the miraculous Evidences by which it is confirm'd, to exceed all that ever went before, and to be directed to a much nobler Purpose than that of a *temporal* Monarchy.

25. Because the foolishness of God is wiser than men: and the weakness of God is stronger than men.

25. And thus it proves, that those divine Dispensations which sensual and prejudiced Men are apt to slight and undervalue, become the most remarkable and

clear Instances of God's Power, Wisdom and Mercy toward Mankind.

26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

26. Accordingly you see a plain Reason, why the Philosophical Part of the *Gentile* World, and the *Doctors* among the *Jews*, are least inclin'd, of all other Men, to believe and embrace the *Gospel* Reli-

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“ says he, persuaded the People to follow them, promising “ them Miracles, and *σημεία και τέρας*, Signs of Liberty,” i. e. of Deliverance from, and Victory over, the *Romans*, to whom they were in Subjection.

A. D. 57. Religion \*; and why God has made Choice of so few of *them*, to be the *Ministers* and Preachers of its Doctrines, viz. it is their inveterate Pride and Prejudices unqualify them for it.

27. But God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weak things of the world, to confound the things which are mighty:

28. And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not: to bring to nought things that are.

Power to effect. Thus demonstrating that Doctrine to be the best and most important, which the Philosophers accounted most ridiculous and unaccountable; and bringing the *Gentile* † People into the true Church, whom the insulting *Jews* despis'd as absolutely unfit for any divine Favours.

† *Ἰνα σο  
ῃσιν.*

29. † That no flesh should glory in his presence.  
ments.

30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness,

27 & 28. But now, to convince these Men of the Falsity of their pretended *Wisdom*, God has shown them, that this one plain Point of Doctrine, viz. of a *true* † *Redeemer*, has more in it for the divine Glory, and Good of Mankind, than all their *Speculations* and *Traditions* could ever reach to. And, by a few illiterate Fishermen, Men of no liberal Education, Learning, or human Eloquence, has declared those Truths, and confirm'd them by such Miracles as are above all human Understanding to invent, or

29. Which is enough to silence all their further Boastings in their own Learning and Accomplishments.

30. Such then is the excellent and comfortable Dispensation you are now under, as the Disciples of *Jesus Christ*; whose Life and Doctrine

\* Ver. 26. Τὴν κλήσιν ὑμῶν, *Your Calling*. Which may either signify their *Call* to the *Gospel Religion* in general; or the particular *Call* of their *Ministers* to their *Office*. The former seems the much more natural Sense; but I have express'd them both.

† Ver. 28. Ταῖς ἐξουθενήμασι, τὰ μὴ ὄντα.



cousness, and sanctification, and redemption. Doctrine is the most perfect Scheme of spiritual Knowledge and Wisdom; and whose Death and Sufferings have put you into the truest Capacity of Pardon and Reconciliation to God, and made you his peculiar Church and People.

31. That according as it is written, He that glorieth, let him glory in the Lord. 31. So that by relying no longer upon human Learning and Eloquence, nor Jewish Traditions, but upon this Principle of a crucify'd Saviour, you will act most agreeably to those Words of the Prophets, (*Isai. lxxv. 16. Jer. ix. 23, 24.*) He that glorieth, let him glory in the Lord.



## C H A P. II.

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*Whereas their new Teachers of the Gentile Part undervalued the Apostle for his Want of deep Speculation and Eloquence; he tells them, the Plainness and great Importance of the Christian Doctrine of a crucified Saviour stood in no need of such Arts to recommend and set it off; but would be disparaged by the Use of them, to ver. 6. Human Philosophy being utterly unserviceable for discovering Things that are Matters of pure Revelation: Which, as they are dictated only by the Inspiration, and effected by the Wisdom and Power of God, can never be attained by the utmost Progress of mere human Reason. If therefore Men would be duly instructed in Christianity, they must apply themselves, not to Philosophy, but Scripture; not to an eloquent Orator, but an inspired Apostle.*

1. **A**ND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

1. **T**HE Religion of Christ A. D 57. then being founded in this great Article of a crucify'd Saviour, I did accordingly make that the main Argument of my first preaching to you. Not endeavouring

*A. D.* 57. *deavoursing to recommend it to you by any rhetorical Flourishes, or fine Speculations; but as a Matter of divine Evidence and Revelation.*

2. For I determined not to know any thing among you, save Jesus Christ, and him crucified.  
*and Salvation.*

3. And I was with you \*in weakness, and in fear, and in much trembling.

Advantage; and your Prejudices, and Oppositions † were so many; I preached this plain Doctrine among you not without great Concern, and Fear of its having no good Success upon you.

4. And my speech, and my preaching was not with enticing words of mans wisdom, but in demonstration of the Spirit, and of power.

*Ghost.*

5. That your faith should not stand in the wisdom of men, but in the power of God. but upon the solid and

2. That Sort of Learning was no Part of my Business with you. All I had to do was to instruct you in this fundamental Point of *Christ's dying for our Redemption*

3. And because my external Qualifications of Body, and Speech \*, were such as would not set off my Expressions to much

4. But indeed, would Men duly consider it, there is no Manner of Occasion for a Doctrine to be dress'd out in Flowers of Learning and fine Speeches, that is confirmed and demonstrated by the miraculous *Evidences* of the *Holy*

5. For your Faith in the *Christian* Religion, is not to be grounded upon the slender and uncertain Foundation of *human Learning*, but upon the solid and infallible Proofs of *divine Miracles*.

6. And

\* Ver. 3. *In Weakness, and in much Fear.* These Words have either a Reference to those of 2 Cor. x. 10. where he says, *His bodily Presence was (thought) weak, and his Speech contemptible;* or else they are meant to express St. Paul's *Modesty, and Humility* in his Conduct toward Christians; Qualities directly opposite to the *Pride and Vanity* of the *false Teachers* at Corinth; or else, *lastly*, they may be taken to express the *Hardships and Persecution* St. Paul lay under while at Corinth; of which we read *AB: xviii. 6 — 11.* which last Dr. Mill; thinks to be the true Sense.

† *AB: xviii. 6, 9.*

6. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought.

see it to be a Dispensation full of the highest Wisdom; such as far exceeds their weak Schemes of *Philosophy*, and baffles, and confounds all the Learning, and Authority of *Jewish* Doctors and Councils.

7. But we speak the wisdom of God in a mystery, *even* the hidden wisdom which God ordained before the world unto our glory.

8. Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9. But as it is written, Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

ferent from what the World apprehended and expected them to be.

6. And though you *Philosophers* A. D. 57. and *Jewish* Doctors may be apt to despise this plain and undisguised Truth; yet let me tell you, all *Christians* that have any clear \* Understanding of the Nature and Design of their Religion,

7. Such is the Article of a crucified Saviour for the Redemption of Mankind; a Dispensation foretold indeed by the *Prophets*, but not rightly understood by the *Jewish* Nation, and for many Ages not discovered at all to the *Gentile* World; but now clearly revealed to all the World, and proved to be the only Means of Glory and Happiness to all true Believers.

8. Even the *Jewish* Doctors and Council, I say, who had these Prophecies before them, but had yet quite wrong Conceptions of *Christ* and his Religion. For had they any Way considered and understood it, they could never have condemn'd, and crucified their own Saviour, and glorious *Messiah*.

9. And thus the *Gospel* Dispensation, and their stupid Ignorance of the true Nature of it, prove very agreeable to those Words of the Prophet (*Isai. lix. 4.*) wherein he describes the Blessings and Privileges of the Kingdom of the *Messiah*, as quite different from what the World apprehended and expected

10. These

A. D. 57.

10. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

by us his *Apostles*, by the Communication of that *Holy Spirit*, who knows and is perfectly acquainted with the whole Purpose and Will of GOD.

11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

'Tis his own *Holy Spirit* alone that can be acquainted with them, and declare and make them known to Mankind, by his Inspirations given to his *Apostles* and Ministers for that Purpose.

12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

Understanding and Teaching his true and saving Religion.

13. Which things also we speak, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth; comparing spiritual things with spiritual.

the *same Spirit* under the *Gospel*, explained, and perfectly accomplished in CHRIST and his Religion;

10. These being Matters above the Sphere of *human Reason*. God has been pleased to reveal them to the World by *inspired Men*; first by the Predictions of his *Prophets*, and now more clearly and expressly by the Communication of that *Holy Spirit*, who knows and is perfectly acquainted with the whole Purpose and Will of GOD.

11. For as no Body can tell the inward Thoughts and Designs of any *Man*, but the Man himself; so is it infinitely much more beyond the Reach of *human Art* or Wisdom to find out, or discover before-hand the secret Councils of God toward Mankind.

'Tis his own *Holy Spirit* alone that can be acquainted with them, and declare and make them known to Mankind, by his Inspirations given to his *Apostles* and Ministers for that Purpose.

12. Wherefore the Knowledge that I, as a *Christian Apostle*, pretend myself to have, and to instruct you in, is quite different from, and superior to, that of *secular Learning*. 'Tis this *inspired Knowledge* which God has endowed me with for the right Understanding and Teaching his true and saving Religion.

13. Which Religion I preach and persuade Mankind into, without any Nicety of *Speculation*, or Arts of *Oratory*; but by the pure *Inspirations* of this *Holy Spirit*; shewing and demonstrating to them, how those Prophecies of the *Old Testament* are now, by the *same Spirit* under the *Gospel*, explained, and perfectly accomplished in CHRIST and his Religion;

and by confirming those Explanations by the Power of *A. D. 57.*  
*Miracles* \*.

14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know *them*, because they are spiritually discerned.

14. Now it would have been impossible for you or I to have ever understood those Scripture *Prophecies*, or to have seen the Truth of the Gospel-Doctrines by the mere Help of † natural † *φύσιν* Reason and *Philosophy*, or *Jewish* *ἀνθρώπων* Traditions; because they are Mat- \*G.

ters of pure *Revelation*, and quite wide of all Methods of human *Sciences*; much less still can a *sensual* † Man, a Man possessed with the *Cares*, *Pleasures* and *Lusts* of the present Life, be supposed to have any true Taste or Knowledge of the Doctrines and Virtues of *Christianity*, which can be relished by none but virtuous and sincere Minds.

15. But he that is spiritual, judgeth all things, yet he himself is judged of no man.

15. Nor ought any of you, upon those bare *human* Principles, to judge, or positively determine who are the best and able *Ministers* of the Gospel Religion. It must be a Person endowed with true Notions of that Religion as a *Revelation*, that can pass a true Judgment upon either its *Doctrines* or its *Preachers*. And for a Man that thinks and acts nothing but upon *Maxims* of *human Learning*, to determine about the Orthodoxy of a Christian Teacher, and an *inspired* Apostle, is to act quite out of his Sphere, and to meddle with what he cannot understand.

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16. For

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\* Ver. 13. *Comparing spiritual Things with spiritual.* *πνευματικὰ πνευματικῶς συζητούμεν.* The *πνευματικῶς*, *Spiritual*, may signify either *spiritual Things*, as in the Paraphrase, or *spiritual Persons*; the Sense then being this, *viz. Declaring or adapting these, spiritual Doctrines of the Gospel to spiritual Persons*, i. e. Christians endowed with the *Holy Spirit* to enable them to understand them, as *Le Clerc* thinks. But this latter seems to be a very forced Interpretation, and not agreeable even to the Word, *πνευματικῶς*, which is plainly of the same Gender with *πνευματικὰ*, and so ought to be render'd *Things*, *viz. the Things* mention'd in *Ver. 9. 10, 11 and 12.*

16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

*Spirit?* You have no Reason then to prefer other Teachers before me, upon Account of their Eloquence, or Philosophy; for 'tis not that, but Inspiration that designates a true Christian Apostle.

16. For how is it possible such a Person can understand the revealed Will of God, so as to be able to inform, and correct us \* who act and preach only by the Dictates and Power of his Holy

\* Ver. 16. Ὅς συμβιβάζει αὐτὸν, *That he may instruct him.* Ἀποτὸν him, is thought by some to relate to Κυρίου the Lord; and then the Sense must be, *That to pretend to know more of Christ than he has revealed, is to pretend to teach Christ himself.* But the natural Construction, and the Scope of the Apostle, seem plainly to determine it to relate to the πνευματικὸς, the inspired Person, as in the Paraphrase.

Ibid. *Who hath known the Mind of the Lord?* These Words seem plainly to be quoted from Jerem. xxiii. 18. where the Prophet uses them in the same Manner against the false Prophets, as St. Paul does here against the Græcian Philosophers.



### CHAP. III.

#### THE CONTENTS.

*The new Teachers preferred themselves before St. Paul, for preaching higher and deeper Points of Christianity than he did. The Apostle tells them, their excessive Pride in human Learning, and their factious Temper was a just Reason why he taught them only the first and fundamental Points of the Christian Religion, and made their Progress so slow, to Ver. 5. No Teachers ought to exalt themselves, for all are but Ministers of Christ, and not their own Masters, to Ver. 10. They did but build upon the Apostle's Foundation, and it behoved them to take Heed what Doctrines they built, for they must pass a severe Examination. The Danger of false Doctrines, to Ver. 18. The Folly of preferring any Teachers for their mere human Accomplishments.*

A. D. 57. 1. **A**ND I, brethren, could not 1. **A** Nother Reason why you prefer your new Teachers before

# Ch. III. *1st Epistle to the* CORINTHIANS.

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not speak unto you as before *me* is, that they teach you *A. D* 57.  
unto spiritual, but as further and deeper in the Christian  
unto carnal, *even* as Religion than I did. Now, the  
unto babes in Christ. true Cause why *I*, at first, instructed  
ed you in none of the higher and more particular Points  
of this Faith was, that I found you unfit for them.  
Your Bigottry to philosophical Learning, and the fac-  
tious disputing Temper that reigned in you, made you  
perfect *Children* in the Knowledge of the true Gospel  
Principles.

2. I have fed you  
with milk, and not  
with meat: for hi-  
therto ye were not a-  
ble to bear it, neither  
yet now are ye able.

2: And as such *Children* I was  
forced to treat you, by spending  
the greatest Part of my Time  
with you in the first and plain  
Doctrine of the Christian Faith,  
*viz.* That of a crucified Saviour,  
and could hardly bring you to a right Apprehension of  
*that*. Nay, I perceive you are not yet brought to it.

3. For ye are yet  
carnal: for whereas  
*there is* among you  
envying, and strife,  
and divisions, are ye  
not carnal, and walk  
as men?

4. For while one  
faith, I am of Paul,  
and another, I am of

3 & 4. For had you made any  
considerable Progress in the Chris-  
tian Religion, and were not still  
wedded to your old *human* Noti-  
ons; how could there be such  
Differences and Contentions, such  
ranking into Leaders and Parties,  
as I find among you?

5. Who then is  
Paul, and who is A-  
pollos, but ministers  
in whom ye believed,  
even as the Lord gave  
to every man?

5. But, pray, what is *Paul*, or  
*Apollos*, or *Peter*? What are the  
most powerful *Teachers* you so  
much boast of, and list yourselves  
under? The very best of us are  
no *Authors* of the Religion they  
preach; they are but Christ's *Commissioners*, endowed  
with several Sorts of Gifts from *him*; all preaching to  
you the *same* Doctrines and Principles by which you  
were at first converted.

6. I have planted,  
Apollos watered: but  
God gave the increase.

6 & 7. For Instance, I planted  
the Gospel *first* among you; A-  
pollos came afterward and instructed

7. So

Y 2

ed

**A. D. 57.** 7. So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

ed you further in it, and others perhaps after him carried you on still higher. But was not *mine* and *his* and *their* Doctrine all from one and the same God, and to the same End and Purpose?

Are *we* or *any* of you more than *Ministers* of Christ, that you should thus value and set up one above another, as if *they* were your perfect *Masters* and *Saviours*?

8. Now he that planteth, and he that watereth are one: and every man shall receive his own reward, according to his own labour.

8. Our Apostolical Office is all one \* and the *same*, as derived from the Authority of Heaven. And therefore those who would be magnified above *me*, ought to consider, it is *God*, not *Men*, that is to reward us according to the

Degrees of Diligence and Fidelity wherewith every one discharges his Ministry.

9. For we are labourers together with God: ye are Gods husbandry †, *ye are* Gods building.

9. We are all *equally* the Ministers and Servants of God, and the best of us are no *more*; and you Christian People whom we convert are the *Field* † or *Fabric* we work upon; you still are *equally* God's Workmanship, let who will of *us* have the Hand in cultivating and building you up in his Faith.

10. According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

10. It was *I* that first instructed you in this Religion, and according to the Tenour of my Office, and the spiritual Knowledge and Powers bestowed on me, I did sincerely, and like a true Architect, lay the Foundation of your Christian Faith, in this plain and solid Truth of a *crucified Redeemer*. Others came after me

and built upon my Foundation. But let them have a Care what Doctrines they build on it; and take you Heed

\* *ἑν ὧν*, Are all one. See 1 John v. 7.

† *ἡ ἀργύρα*, God's Field.



Heed how you magnify and extol *them* above *me* your *A. D. 57.*  
first and principal Teacher.

11. For other foundation can no man lay, than that is laid, which is Jesus Christ.

is agreeable to, and consistent with it.

12. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble.

13. Every man's work shall be made manifest. For the day \* shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

14. If any man's work abide which he hath built thereupon, he shall receive a reward.

15. If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so †, as by fire.

Only if the Man preached them through mere *Ignorance*, and not from any base and malicious *Design*; through his Work, *i. e.* his Doctrine be condemned, he may *himself* be saved; but then he is saved, just as a Man is, that is pulled out † of the Fire when his House is in Flames about his Ears, *i. e.* not without great Hazard and Difficulty.

11. For as this Article is the *first* and only sure Foundation of all Christian Doctrines, so no Doctrines can be true that are not agreeable to,

12 & 13. And whatever the Doctrines be that your new Teachers raise, whether sound and orthodox, or false and deceitful: Let them know there is a \* Day a coming that will as perfectly try and distinguish them, as the Fire does the Dross from the Silver.

14. Whoever teaches what is good and wholesome, and will stand the Test, he shall receive a Reward proportionable to his Diligence and Sincerity.

15. But whoever broaches and propagates any false and dangerous Doctrines, they will prove then like a House of Straw that cannot stand the Fire, but is immediately burnt and consumed by it.

Y 3

16. Let

\* Ver. 13. 'Η ἡμέρα, *The Day.* Either the Time of the Destruction of *Jerusalem*, or the Day of *Judgment*, or else both. But the latter seems to be principally intended.

† See *Jude* 23.

A. D 57.

16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

was; and that the same God who formerly manifested himself among the *Jewish* People, and was said to dwell in their *Temple*, does now, in a much more eminent and effectual Manner, dwell in you as his *Christian Church*, by the fuller Inspirations, Powers and Evidences of the *Holy Spirit*.

17. If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

much greater than profaning the Courts or Services of the *Jewish Temple*. Such a Man cannot escape a final and most dreadful Punishment.

18. Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

plain and simple Truths of *Christianity*, which, as mean and foolish as they are now apt to account them, will at last prove to be their highest *Wisdom*, and their greatest Interest and Concern.

19. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20. And again, The Lord knoweth the thoughts of the wise, that they are vain.

16. Let your new and false Teachers moreover consider, that the Christian Church is the *Temple* of God, in a much higher Sense than the *Jewish Temple* ever

was; and that the same God who formerly manifested himself among the *Jewish* People, and was said to dwell in their *Temple*, does now, in a much more eminent and effectual Manner, dwell in you as his *Christian Church*, by the fuller Inspirations, Powers and Evidences of the *Holy Spirit*.

17. Now to teach a false Doctrine, and thereby to divide, and break the Peace of the Christian Church, especially if it be done wilfully and knowingly, is to defile the *Church* of GOD; a Crime

much greater than profaning the Courts or Services of the *Jewish Temple*. Such a Man cannot escape a final and most dreadful Punishment.

11. Beware then, and let none of your Teachers draw you or himself into so fatal a Miscarriage, by their *Philosophy*, *Eloquence*, or vain *Traditions*. If they pretend to *Wisdom* above other Men, let them show it, by embracing the

plain and simple Truths of *Christianity*, which, as mean and foolish as they are now apt to account them, will at last prove to be their highest *Wisdom*, and their greatest Interest and Concern.

19 & 20. Since by this *Gospel*-Dispensation, God has plainly demonstrated the Folly and Insufficiency of all *human* Learning and Subtlety for the Salvation of Mankind; agreeable to those Words of *Job* v. 13. and of *Psal.* xciv. 11.

21. Therefore let no man glory in men: for all things are yours,  
 22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

21 & 22. Wherefore do not any longer divide and distinguish yourselves under different *Teachers* and *Parties*. All the true *Ministers* of Christ, and all that concerns the Salvation of Mankind, belongs equally to you *all*. Paul and Apollos, and Peter are Apostles to you *all*. The World \* was made for you *all*, *Gentiles* as well

A. D. 57.

*Jews*. You were *all* designed by God to live and die to the same happy Ends and Purposes. The Comforts and Privileges, Afflictions and Troubles of the *present* Life, and the future Joys of the *next*, are the intended Portion of you *all* alike.

23. And ye are Christs; and Christ is Gods.

23. And if so, the chief Matter of your glorying ought to be, not any new *Teachers*, or new *Opinions*; but this, that you are Members of the Church of Christ, the common Author of all our Blessings; and that you are all *his* peculiar Church and People, as he is the Son of God, and by him appointed to be the Redeemer, Saviour and Governor of Mankind.

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\* Ver. 22. *ἢ τὸ κόσμος*, Or the World. Note, the *Jews* vainly imagined the World was created for the Seed and Posterity of *Abraham* only. Against which Fancy this seems plainly to be levell'd.



## CHAP. IV.

### The CONTENTS.

*The Apostle again declares he aims at no peculiar Respect as the Head of a Party. Desires only to be esteemed as an Apostle, and faithful Minister of the Gospel. Is not afraid of the Censures cast upon him; and is so far from rashly judging other Men, that he will not absolutely justify himself, tho' he be not conscious of any Neg-*

A. D. 57.

*left of his Office. Exhorts them to let Christ judge his own Ministers. He argues with the Heads of their Faction. Represents their Pride and Vain-Glory, and his own Labours, Sufferings and Patience. Recommends himself and his Doctrine to them, for their Imitation and Practice. Proposes to send Timothy to them, to give them still further Assurances how constant he was to himself and them. And threatens those who suggested, He dare not make his personal Appearance among them.*

1. **L**ET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2. Moreover, it is required in stewards that a man be found faithful.

3. But with me it is a very small thing that I should be judged of you, or of mans judgment: yea, I judge not mine own self.

in the Sight of God.

4. For I know nothing by my self, yet am not I hereby justified: but he that judgeth me is the Lord.

1. **A**S I discourage and discountenance all Gospel Ministers \*, from setting up for Leaders of Parties, so do I fully practise this Lesson my self. For I desire to be called Master by no

People whatever; all I aim at is, to be esteemed and respected as what I really am, viz. an Apostle of Christ, a Steward intrusted by him, to dispense and preach the Gospel Doctrine.

2. And as the chief good Property of a Steward is to be faithful in his Office, that is the only Character I desire to have among you.

3. And though some of your ambitious Teachers would insinuate to you, as if I were not so, it gives me no great Pain what they or any other People judge of me, so I be but sincere and true

in the mean Time, I shall be so far from imitating their Practice, of rashly censuring other Men, that I will not presume so much as to an absolute Justification of my self.

4. For though I am not conscious, I have any Way wilfully neglected or betrayed my Trust as an Apostle, yet I shall not insist upon that, to justify myself to you

you at present, but leave it to *God* to declare my *Sincerity* at the great Day of Accounts. *A. D. 57.*

5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God.

Pretences in some Persons you now so highly magnify and extol. And as he will *then* set an Estimate upon every one according to his real Deserts, 'tis to no Purpose for you to load them with vain Applauses *now*.

6. And these things, brethren, I have in a figure transferred to my self, and to Apollos, for your sakes: that ye might learn in us not to think of *men*, above that which is written, that no one of you be puffed up for one against another.

7. For who maketh thee to differ from another? And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?

*own*, attain'd by your *own* Parts and Learning, and that you were not beholden to *God* at all for them.

5. Do you all then follow my Example herein, pass Sentence neither upon me, nor any of you spiritual *Ministers*, but wait for that solemn Day of Tryal, in which *Christ* will come and lay us all open; and may perhaps show those to be innocent and faithful whom *you* may *now* esteem otherwise; and discover abundance of secret Frauds and hypocritical

6. I have thus made use of my *own* Name and that of *Apollos*\*, mine and your Friend, as the most proper Instances in the present Argument. I name no *other* of your *Heads* and *Teachers*, that I may offend and exasperate none. But I hope since *we* disclaim all Titles of Distinction among you; *others* may well be so modest as not thus to magnify themselves any longer.

7. For let me ask those mighty Pretenders a little further. Suppose you really had such spiritual *Gifts* and Endowments as exceeded mine; did you not receive them from the same *Holy Spirit* that gave mine to *me*? But your insulting and proud *Behaviours* looks as if you thought them your

8. You

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\* Chap. iii. 5, 6, 7, 8. i. 12, 13.

*A. D.* 57. 8. Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.

only wish you were truly prosperous and flourishing in the Concerns of true Religion, that I might come and partake of your Happiness.

9. For I think that God hath set forth us the apostles, last, as it were appointed to death, for we are made a spectacle unto the world, and to angels, and to men.

to be brought *last* upon the Theatre, either to fight with wild *Beasts*, or with the *Gladiators*, or else to be thrown naked and disarmed to their Adversaries; and so were sure to be destroyed by them.

10. We are fools for Christs sake, but ye are wise in Christ: we are weak, but ye are strong; ye are honourable, but we are despised.

Teacher, am subject to Reproaches and † Sufferings; you are esteemed consummate and happy ones; and while you are honoured, I am set at nought.

11. Even unto this present hour we both hunger and thirst, and are

8. You abound much in your own Wisdom; you esteem yourselves rich in Knowledge, you have no Need (you think) of my Assistance in the *Ministry*; but seem to rule and reign in the utmost Prosperity without me. I

9. But while *you* thus flourish and triumph; *my* Portion is to be despised and slighted; the true *Apostles* of Christ are the Marks of the Malice of evil Spirits, and of evil Men; to them *we* are exposed, like those poor Criminals \* among the *Romans* that were wont

10. I am called *ignorant* and *illiterate* for preaching the *plain* Articles of the *Christian Faith*; while *you* from your deep Speculations, and Traditions, glory in the Titles of wise Men and *Philosophers*.

I am counted a mean imperfect † Teacher, am subject to Reproaches and † Sufferings; you are esteemed consummate and happy ones; and while you are honoured, I am set at nought.

11. You live in a rich and plentiful City, while I am forced to travel from Place to Place, and endure

\* The *Gladiators*, called by the *Greeks* ἐπίδαρτοι, Men devoted to certain Death upon the Stage.

† Ver. 10. Ἀδυναμία *weak*. Ἀδύνα, signifies either *Infirmities*, or *Suffering*, in *St. Paul's* Epistles. It not being certain which it means here, I have expressed both Senses.

are naked, and are buffeted, and have no certain dwelling place. endure Hardships and Reproaches *A. D. 57.* of every Kind.

12. And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it.

13. Being defamed, we intreat: we are made as the filth of the world, and *are* the off-scouring of all things unto this day.

14. I write not these things to shame you, but as my beloved sons I warn you. treat me more like a

15. For though you have ten thousand instructors in Christ, yet *have* ye not many fathers: for in Christ Jesus I have begotten you thro' the gospel, and *first* made you *Christians*.

16. Wherefore I beseech you be ye followers of me. instructed you in; and particularly your new *Teachers* not to set up themselves any longer against others, but to imitate *me* in a meek and uniform Behaviour.

17. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in church.

12 & 13. I maintain myself by my own Labour. When I am reviled, I bless those that revile me; when persecuted, I bear it patiently. When I am defamed and slandered, I only intreat People to have a more charitable Opinion of me; and by some I am treated as no better than the most vile and impure Thing that can be.

14. Now, I do not mention this ill Usage of yours so much to shame and vex you, as to draw and persuade you like *Children*, to spiritual *Father* for the future.

15. And surely I may *claim* a just Respect from the Generality of you *Corinthian* Christians. For had you ten thousand new *Teachers*, never so famous among you, you cannot deny but *I* was the Person that taught you the Gospel.

16. And let me intreat you all to keep to the same Rule of Faith and Doctrine I at first instructed you in; and particularly your new *Teachers* not to set up themselves any longer against others, but to imitate *me* in a meek and uniform Behaviour.

17. To convince them of which Behaviour of mine, I now send my beloved *Timothy* to you, who can sufficiently testify my Doctrine and Practice in every Church I am concern'd in.

Christ, as I teach every where in every church.

18. Now

A. D. 57.

18. Now some are puffed up as though I would not come to you.

myself in Person.

19. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

what *spiritual* Gifts and Qualifications they are endowed withal. Those are the Things that qualify a true Christian *Apostle*.

20. For the kingdom of God is not in word, but in power.

human *Learning*, but by the Inspiration and miraculous Endowments of

21. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

them with brotherly Love and Tenderneſs; but if not, I ſhall uſe my *apostolical* Power, and inflict ſuch ſevere \* Punishment upon them as their Carriage deſerves.

18. Some of your new *Teachers* perhaps may boastingly pretend that I ſend *Timothy*, becauſe I dare not come and vindicate

19. But let them be aſſured, I ſhall ſhortly be with them, by God's Help; and ſhall not only clear my *ſelf*, but take an Account of *them* too. I ſhall not examine what *Eloquence* and *Philosophy* they are Maſters of, but

20. For the *Chriſtian* Religion is not to be underſtood, preached and propagated by the Powers of human *Learning*, but by the Inspiration and miraculous Endowments of the *Holy Ghoſt*.

21. And let them take Warning, and chuſe how they will be treated by me. For if they will reform and correct this proud and inſolent Behaviour, I ſhall treat them with brotherly Love and Tenderneſs; but if not, I ſhall uſe my *apostolical* Power, and inflict ſuch ſevere \* Punishment upon them as their Carriage deſerves.

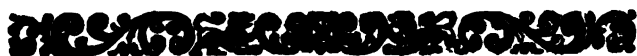
## CHAP.

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\* Ver. 21. 'Εν ράβδῳ. *With a Rod*, moſt probably ſignifies ſuch *corporal* Punishments as the Apoſtles were enabled by a miraculous Power, to inflict upon obſtinate Offenders, as in the Caſe of *Ananias* and *Sapphira*. See *Ghep.* v. 4, 5. 3 *Cor.* xiii. 10. and 1 *Tim.* i. 20.







## C H A P. V.

## The CONTENTS.

*One of the Faction against St. Paul had married his Mother-in-Law, even while her Husband lived. Some of the Faction defend him. The Apostle severely handles him, and expostulates with them. Warning against the Sin of Uncleanness, and so much as conversing with any Christian that was notoriously guilty of it. He exhorts the Church to excommunicate and punish such Offenders.*

1. **I**T is reported commonly that there is fornication among you, and such \* fornication as is not so much as named amongst the Gentiles, that one should have his fathers wife.

a Thing that many

2. And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3. For I verily as absent in body, but present in spirit, have judged already, as though

1. **I** Threatned (*Chap. iv. 19, A. D. 57. 21.*) to come among you, and take due Cognizance of your Miscarriages; and 'tis Time for me so to do, for I am certainly informed of one most scandalous Crime committed among you at *Corinth*. One of you, it seems, has marry'd his Mother-in-Law; *Heathens* are ashamed of, if it be not expressly forbidden in their Laws\*.

2. And yet some of you, because perhaps the Man is of their Party, (and a leading Man in it,) seem to encourage and glory in him, instead of excommunicating and lamenting him as a lewd and profligate Person.

3. Now, though I am not present with you, I give you my positive *Orders* about this Man, with the same Authority and Direction of

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\* Ver. 1. *Fornication*, πορνεία, *Uncleanness*; including all the several Kinds of it. That of *Incest* here, and the rest in the following Chapters, are easily distinguish'd by an attentive Reader. See Mr. Lock's Note on this Verse.

*A. D.* 57. though I were present, concerning him that hath so done this deed;

4. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

\* See *Cb.*  
iv 21.  
1 *Tim.* i.  
20.

5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6. Your glorying is not good: know ye not that a little leaven leaveneth the whole lump?

rupt and spoil the Principles of your whole Church.

7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

to him, unless you clear and purge yourselves of such Wickedness and wicked Persons as *this*, with as much Care and Concern as the *Jews* did their Houses of all *Leaven*, before they eat their Passover.

8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

up to the Gospel Purity and Sincerity.

of the *Holy Spirit*, as if I were actually among you.

4 & 5. That in a full Assembly of your Church, by the Authority of our Lord Jesus Christ, and under my spiritual Direction, you immediately expel this Man from the Christian Church, and deliver him to Satan, till by sufficient Punishment, both of Mind and Body \*, he is brought to a due Sense of his Crime, and by a true Repentance may be restored to the Church, and at last be saved.

6. Certainly, to defend and boast in so notorious an Offender, is of dreadful Consequence. Such an Example thus unpunished, will in a little Time, like Leaven, corrupt

7. Remember you are *Christians*; that *Christ* the Son of God, the true Paschal Lamb, was slain for your Redemption from Sin and Misery; and that it is impossible you can be his true *Church*, or perform any acceptable Service

clear and purge yourselves of such Wickedness and wicked Persons as *this*, with as much Care and Concern as the *Jews* did their Houses of all *Leaven*, before they eat their Passover.

8. No religious Duties, I say, but especially that of the holy *Sacrament*, the solemn Commemoration of his Death and Sufferings, can be duly performed by you, till you free yourselves and your Church of such open unclean Practices, and vile Pretenders; and live

9 & 10.

9. I wrote unto you in an epistle, not to company with fornicators †.

10. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

Immorality, for I know you cannot well avoid that; and I might as well bid you leave the *World*, as not converse with the People you live amongst.

11. But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an

9 & 10. I was intended \* to *A. D. 57* write to you before this, to warn you not so much as to converse \* *Eyes* with any People given to notorious \* *Uncleaness*. I don't mean † *a.* that you should renounce all Conversation with your *heathen* Neighbourhood (whose very Religion and Laws allows them in some Kinds of this Vice, and) who are generally addicted to Covetousness, Extortion, or some such

11. My Meaning is (and I now particularly charge you to observe it) that you utterly refuse to converse with, or take any Notice of any *Christian* Professor, be he who he will, that is known to be guilty of such notorious Practices.

one, no not to eat.

12. For what have I to do to judge them also that are without? do not ye judge them that are within? †

But 'tis your Business, and your indispensable Duty too, as *Christians*, to condemn and punish the scandalous Members of your *own* religious Society.

13. But them that are without, God judgeth †. Therefore put

12. As for *Heathens*, I say, and the Crimes they are guilty of, it is not mine nor your Business to call them to an Account, or pass a judicial Sentence upon them.

13. Leaving the *Heathens* therefore to the Judgment of GOD, their just and proper Master, do your

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† Ver. 12, 13. *Note*, The true Pointing of these two Verses is, most probably, that which *Theophylact* observes to have been in some Copies; and the Reading should be this, *For what? Have I any Thing to do to judge them also that are without? No; judge ye them that are within: them that are without God judgeth.*

put away from among yourselves that wicked person. your Duty as a *Christian* Church, and excommunicate that wicked incestuous Person, till he repents and reforms:



## C H A P. VI.

## The CONTENTS:

*It seems by this Chapter as if the Case of the incestuous Person had been try'd in the Heathen Courts of Justice, at least some other Quarrels between the Christians of Corinth had been so, to the great Scandal of the Religion of Christ. The Apostle reprimands them for this great Imprudence; shows that Christians may and ought to decide their own Differences among themselves, and not bring them into Heathen Judicatories; exhorts them to Justice, Purity, and Peace. Warns them again from the great Sin of Uncleanness. Uncleanness is a particular Disgrace to the Body of a Christian, and an Affront to Christ, whose Members we are. Our Bodies are the Temples of the Holy Ghost. They are dedicated to the Service of Christ, and are to partake of the future Glory and Happiness.*

**A. D. 57. 1.** **D**ARE any of you, having a matter against another, go to law before the unjust, and not before the saints? **1.** IF then it be your Privilege and your Duty as a *Christian* Society, to censure and condemn the gross Miscarriages of your own Members, how imprudent and foolish is it in you to bring this Case of the *incestuous* Person, or any other Matter of Injustice and Quarrel among *Christians*, before the *Heathen* Courts of Justice, and not decide it among your *sekses*?

2. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye

2 & 3. Have your new *Teachers* taught you no better than this? Have they quite forgot the noble Privilege foretold by the *Prophets*, and promised by *Christ* to

ye unworthy to judge the smallest matters?

3. Know ye not that we shall judge angels? how much more things that pertain to this life?

as to the *future* State, can be any Way unworthy or insufficient to decide a small Controversy of the *present* Life; or to determine the Cause, and punish the Crime of a *temporal* Transgressor? (See and compare *Matth.* xix. 28. *Luke* xxii. 30. *Dan.* vii. 9--22. *Revel.* xx. 4.)

4. If then ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the church.

with it, refer it to an Arbitration of two or three, of even the meanest of your *Christian Brethren*, rather than bring it before *Heathen* Judges that do not belong to the Church at all, but are the Persecutors and Destroyers of it.

5. I speak to your shame. Is it so that there is not a wise man amongst you? no not one that is able to judge between his brethren?

6. But brother goeth to law with brother, and that before the unbelievers?

to all good Christians, but to us *A. D. 57.* his *Apostles* in particular, of appearing and sitting with him in Judgment upon the whole \* World, even upon wicked *Spirits* themselves? And can you think that Persons so highly privileged,

4. Whenever therefore you have any Debate about Matters of Right between Man and Man, that the Parties themselves cannot agree upon, if you do not think fit to trust your Church *Governors*

5 & 6. But now let me, to their Shame, ask them that pretend to so much Wisdom among you; are none of your philosophical Teachers *wise* enough, none of their Orators *powerful* enough, none of their Doctors *learned* enough to decide a small Case of common Right between Christian Neighbours: But they must needs go to Law, and expose one another

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\* *Οι ἅγιοι ἰὼν ἀβίαν κρινοῦσι, The Saints shall judge the World.* I here give that Sense of these Words, which seems to me the most unexceptionable of any. Dr. Hammond has some Scripture in the Paraphrase to support it; whereas those Passages of *Dan.* vii. 18. and *Isai.* xlii. 23. quoted by Dr. Lightfoot and Dr. Whitby, to prove they signify Christian Magistracy, are of too general a Latitude to be *restrained to temporal Power.*

A. D. 57. ther in *Heathen* Courts, to the Scandal and Dishonour of the peaceable Religion of the *Gospel*?

7. Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer your selves to be

7. Certainly you are much to blame in this Proceeding. It would be much better for a *Christian* to suffer any tolerable Injury, than to expose his Brother in the open Courts of *Infidel* People.

defrauded?

8. Nay, you do wrong and defraud, and that your brethren.

your very *Christian* Brethren, without Conscience or Controul, as it is too evident in the Case of this *incestuous* Person, and his Abettors.

8. But I find many of you are so far from this *Christian* Temper of bearing Injuries with Patience, that you commit Injustice upon

9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

10. Nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God.

11. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.

Guilt, and received the Pardon of them all, and so

9 & 10. Strangers! that your celebrated *Teachers* should suffer you to imagine, that any unjust Person can inherit the Gospel Blessings! If they would keep you still in Ignorance, let me assure you, no unclean Person, nor Idolaters, nor Effeminate, nor Sodomite, nor Thief, nor greedy Defrauder, nor Drunkard, nor uncharitable Railer, nor Extortioner, is fit for *Heaven*, or can ever possibly enjoy the Happiness of it.

11. To such Vices as these, many of you *Corinthians* were subject in your *Heathen* State. But by becoming *Christians*, being baptized into the Faith of the *Gospel*, and by the Endowments of the *Holy Ghost* conferred on you, you were cleansed from the

are indispensably obliged for the future to renounce and forsake the Practices of them. *A. D. 57.*

12. All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any.

indulge himself in a *suspected, disreputable* Thing, and suffer himself to be enslaved to a domineering Appetite and Passion.

13. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

bar himself several of those Gratifications that belong merely to this short, perishing, and animal Life. But now the Case of our *Bodies* in relation to *Women*, is very much higher, and more conclusive; for our *Bodies* were not made on Purpose for *Women*, (much less for *Harlots*) but for far nobler Purposes, viz. for the Service and Honour of *Christ*, to be his Members, as he is the Redeemer, Head, and Saviour of our *Bodies*, as well as of our Souls.

14. And God hath both raised up the Lord, and will also raise up us by his own power.

Members, and will make them partake of the same Glories with his own.

15. Know ye not, that our bodies are the members of Christ? shall

12. And as to that particular Vice of *Uncleaness*, (as in the special Case of the Man that married his Mother-in-Law) supposing it were not so unlawful a Thing in itself, (as some of you pretend) yet it would be very imprudent, and unworthy of a *Christian* to

13. Even in the Case of the promiscuous Use of *Meats and Drinks*; though *Meats* are made on Purpose for the Belly, and the Belly to receive them for the Nourishment of the Body, yet a prudent *Christian* would never indulge himself at Random; or be loath, upon good Reasons, to de-

14. For the same divine Power that raised up the Body of *Jesus Christ*, our *Head*, from the Grave, will one Day raise up the *Bodies* of all true *Christians*, his Mem-

bers, and will make them partake of the same Glories with his own.

15 & 16. Are you that pretend to so much Knowledge, yet ignorant, that the very *Bodies* of *Christians*,

*A. D.* 57. shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16. What, know ye not that he which is joined to a harlot, is one body; for two (saith he) shall be one flesh.

17. But he, that is joined unto the Lord, is one spirit \*.

18. Flee fornication. Every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.

file the *Mind* in common with it, but an *unclean* Person does a direct Disgrace to his very *Body*.

19. What, know ye not that your body is the temple of the holy Ghost *which* is in you, which ye have of God, and ye are not your own?

20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are Gods.

and Powers of both Body and Soul, to whom you entirely owe them, both by Creation and Redemption.

CHAP.

\* See and compare *Ephes.* v. 22, 23. to the End.

*Christians*, are properly said to be the Members of *Christ*, our glorified *Head*? And is it fit or decent, think ye, to disparage and degrade *his* Members, by making them the Members of an *Harlot*? God forbid! For this would be to dishonour the State of *Matrimony*, instituted in those Words, *They two shall be one Flesh*, Gen. ii. 24.

17. In like Manner, every Christian, by his baptismal Profession, is spiritually and religiously united to *Christ*, in the most strict and solemn Obligation \*.

18. Avoid the Sin of *Unclean-ness* therefore, as you value your own *Bodies*, and the noble Relation they have to *Christ*. No other Sin does such an immediate Indignity to our *Bodies* as this. Other Vices indeed affect and de-

19. Do you not consider that the Holy Spirit dwells in the *Bodies* of *Christian* People, and that *they*, as well as our *Souls*, are dedicated to the Service of God, as his own Right and Property?

20. And his *own* they may well be, since he has purchased for them a glorious Resurrection by the Death of his own Son. You are bound therefore to serve and honour him with the Faculties



## C H A P. VII.

## The CONTENTS.

*The Church of Corinth consisting of Converts bred up in different Principles of either Gentile Philosophy, or Jewish Traditions, it was but too natural for them, by mixing those Notions with the Christian Doctrine, to disagree among themselves, while several of their ambitious Leaders, united against the Apostle. The more calm and sober Part thereof sent several Questions to him, desirous to be resolved, and fully bent to acquiesce in his Determination. The Answer to these Questions makes up the remaining Part of this Epistle. The first whereof is about Marriage, in this Chapter; some Gentile Converts being educated in a Philosophical School, that taught and recommended the promiscuous Use \* of Women; others in Doctrines that restrained them wholly † from them; while the Jewish Christians had been used to hear their Doctors make it a Point of Conscience for all to marry by the Age of Twenty. The Apostle frames his Answer with a just Regard to the present State of the Church in a Time of Persecution, and to the several Tempers, Gifts, and Abilities of particular Persons; and so gives his proper Rules both to married and single People; to them that actually were, had, or had not yet been in the conjugal State.*

1. **N**OW concerning the things whereof ye wrote unto me: it is good for a man not to touch a woman.

1. **I** Come now to answer the *A. D 57.* several Questions proposed to me in your Letter. And first, whether it be fit and convenient for Christians to marry or not? I allow in general, that the unmarried State, and perfect Abstinence from Women, is the freest and most easy State of Life.

Z 3

2. But

\* As Plato and his Followers.

† So Pythagoras called them, *The Enemies to Reason and Philosophy.*

A. D. 57.

2. Nevertheless *to* *avoid* fornication, \* let every man have his own wife, and let every woman have her own husband.

the Sin of Lust and Uncleaness.

3. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own

5. Defraud you not one the other, except *it be* with consent for a time, that ye may give your selves to fasting and prayer: and come together again, that Satan tempt you not for your incontinency.

of your Inclinations, the Marriage-Bed.

6. But I speak this by permission, and not of commandment.

Command of *Christ*; but I advise you herein as his inspired *Apostle*, and agreeably to his holy Religion, viz.

7. For I would that all men were even as I

2. But then, I say, where People have not the perfect Gift of Continency, the single People may and ought to \* marry, and the married to keep \* to their own Husbands and Wives, to avoid

3. And let all married Pairs perform the conjugal Duty to each other.

4. For both Man and Wife have a Right and Property in the Bodies of each other, and can claim the Duties and Offices of them.

body, but the wife.

5. Wherefore, whoever of you are already married, do not deny the Duties of the Marriage-Bed to one another, unless it be by free and mutual Consent, in Times of special Devotion, and solemn Fasting; and when those Devotions are over, return again to your conjugal Society, for fear the Devil should take Advantage and tempt you to the Violation of

6. What I say in the next Verse, is not indeed *particularly* determined by any positive and express Command of *Christ*; but I advise you herein as his inspired *Apostle*, and agreeably to his holy Religion, viz.

7. As to Marriage in general, I could indeed with, for several Reasons,

\* Ver. 2. *ἵνα ἕκαστος ἑαυτὸν ἔχῃ*, Let every Man have his own Wife. *Ἐχῆναι* may either signify to take, or to keep and retain still; and I have expressed both Acceptions. See *Heb. xii. 28.*

I say \* *self*: but every man hath his proper gift of God, one after this manner, and another after that. Reasons, *at present*, that every Christian among you could live single, or use the conjugal Pleasures with the same Temperance as I do. But as I know the Temper, Constitution, and Abilities of all Men are not alike, I must leave you to consult the Necessities of them, and manage yourselves accordingly. *A. D. 57.*

8. I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9. But if they cannot contain, let them marry: for it is better to marry than to burn.

10. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11. But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12. But as the Church is saved by her word, and cleansed by the water of the word, and she presents herself to herself in glory, without spot or wrinkle, or any such thing, so the Church cleanseth herself by the word, and presents herself to herself in glory, without spot or wrinkle, or any such thing.

Wives.

8 & 9. Thus I advise single Men and Virgins, Widowers and Widows, to continue as they are, because it is the freest, and much less troublesome Condition. But if they cannot contain, by all Means let them marry; for the worst Inconveniencies of a married State, are infinitely preferable to the Irregularity of impure and lustful Inclinations.

10 & 11. As to married People, our Lord CHRIST has left a plain Command (*Matth. xix. 9.*) That no Woman ought to be divorced from her Husband but upon Account of *Adultery*. And if any Woman has already left her Husband upon any needless Occasion, let her endeavour all she can to be reconciled to him, and not dare to marry any other Man. And the same is incumbent upon Husbands toward their

Z 4

12 & 13.

\* Ver. 7. *As I myself*. — *Note*, It does not appear whether St. Paul was, at this Time, married, or no. I have therefore so express'd it, as to suit with either Supposition. See Mr. *Fairce* on *Philip. iv. 3.*

† As the Jewish Doctors taught they might. *Lightfoot* *Exer. Heb. in Loc.* See *Matth. xix. 3.*

A. D. 57.

12. But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him; let him not put her away.

13. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy\*.

tho' one of the Parents continue an *Heathen*; which they would not be, if the Parents were *both* so.

(15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace†.)

can to preserve the Duties of our natural and civil Relations, even with *Infidel* People themselves†.)

16. For what knowest thou, O wife, whether

12 & 13. Then as to those *Christians*, be they Men or Women, that are already married to *Heathens*, tho' *Christ* has left no express Rule relating to their Case, yet I his *Apostle*, who am influenced by his *Spirit* [ver. 40.] do now command, that if the Heathen Wife or Husband will live peaceably and lovingly with them, let not the *Christian* divorce and separate from them.

14. It would be a great Injury to the *Children* of such a Family, for either of the *Christian* Parents thus to leave them; for the Children of such married Couples, being instructed in the Christian Religion, (or at least designed to be so) may be reckoned as Members of the Christian Church, al-

(15. But if the *Heathen* Husband or Wife is absolutely *resolved* to be separated, let them do it. A *Christian* in such a Case is not enslaved and obliged to stay with him; only remember that *Christianity* obliges us to do all we

can to preserve the Duties of our natural and civil Relations, even with *Infidel* People themselves†.)

16. And they ought to do thus upon another Account too: For there

\* Ver. 14. But now are they holy — Sanctitati designati. *Tertul.*

† Note, The Connexion between the 14th and 16th Verses, will be much clearer, if we suppose this 15th Verse to be a *Parentthesis*.

ther thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? there is a Prospect and a Probability, that a peaceable and a loving *Christian* may, by a pious *Example*, convert the *Heathen* Husband or Wife to the *Christian*

Faith, and so become the happy Instrument of their eternal Salvation.

17. But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

any natural or civil Duties. And this is my *Rule* to all Churches I am concerned in.

18. Is any man called, being circumcised? let him not become uncircumcised: Is any called in uncircumcision? let him not become circumcised.

of need to be *circumcised*, though the *Jewish Zealots* would fain persuade him he has.

19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20. Let every man abide in the same calling wherein he was called.

21. Art thou called *being a servant*? care not

17. But whatever the Success of *that* be; let me desire every *Christian* to continue contentedly in that State, Condition, and Relation he was in at his first Conversion: and not think that *Christianity* dissolves his Obligation to

18. Thus, if any one were a circumcised *Jew* before he was converted, he need not be ashamed of his *Circumcision*, or passionately wish he had never had it. If he were an uncircumcised *Gentile* Convert, he has now no Manner

19. The *Jewish Law* has now nothing to do with Mens Salvation in JESUS CHRIST. All that a *Christian* has to do, is to live up to the *Gospel Doctrine* and Religion.

20. So again, for your *civil Relations* in particular; let every one remain in the \* State his *Christianity* found him in.

21. Thus, let him that was a *Slave* to any Master at the Time of

\* Ver. 20. *Ἐν τῇ καλέσει μνησθε*, abide in the same Calling — or in the same State and Capacity.

*A. D.* 57. not for it; but if thou mayest be made free, use it rather. of his Conversion, be contented to remain so, till he can lawfully and honestly obtain his *Freedom*, which indeed is the much better State of the two.

22. For he that is called in the Lord, *being* a servant, is the Lords free man: likewise also he that is called *being* free, is Christs servant.

22. But let him not be discontented and impatient under his present Servitude; for though he be a *Slave* to a *Man*, yet let him cheerfully consider, that as he is a *Christian* he is Christs *Freeman*\*, in the most honourable Sense of true *Freedom*; and the Christian that is no *Man's Slave*, is yet a *Servant*, and owes an absolute Obedience to **CHRIST**, our common Lord and Master.

23. Ye are bought† with a price, be not ye the servants of men.

23. Remember then that *Christ* with his own Blood, has purchased and made you his own Servants; so that though every one ought to discharge the just Duties of his civil Relation to every *Man*, yet to no *Man* so far as to violate his Obligation to his superior Master †.

24. Brethren, let every *Man*, wherein he is called, therein abide with God.

24. But let me warn you again, dear Brethren, not to make your *Christian* Conversion any Argument for breaking through any natural or civil Obligation. But preserve them and your *Religion* consistent together, as they really are.

25. Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath

25. As for ‡ young People that were never yet married, *Christ* has indeed left no express and positive Command about their Disposal of themselves. And I shall now

\* *John* viii. 36.

† *Ver.* 23. *Ti ara bought with a Price*, in the same Sense as in *Chap.* vi. 20. and the Connexion is from the latter Clause of the foregoing Verse.

‡ *Ver.* 25. *Τῶν παρθέτων, Virgins*. I express it as comprehending both *Sexes*, the Apostle's Argument being equally concerned in *both*; and the Use of the Word in *Ver.* 37. showing it to be so intended.

hath obtained mercy now give them my Thoughts as a *A. D. 57.*  
 of the Lord to be faithful *Apostle* of his, agreeably  
 faithful. to the main Design of his Religi-  
 on, and with just Regard to the *present State* of the  
 Christian Church.

26. I suppose there-  
 fore, that this is good  
 for the present distress,  
*I say that it is good*  
 for a man so to be.

26. Namely, that considering  
 the many and terrible *Persecutions*  
 the Church is now daily subject  
 to, it were safer and happier for  
 them still to continue *single*.

27. Art thou bound  
 unto a wife? seek not  
 to be loosed. Art thou  
 loosed from a wife?  
 seek not a wife.

27. But such as are already  
 married, ought by all Means to  
 keep to their Wives, let the *Times*  
 be what they will. I only say,  
 they that are *single*, if they would  
 make the *present* Distresses and Troubles of Life sit  
 easier upon them, should not be forward to marry,  
 provided they can live chastly without it.

28. But and if thou  
 marry, thou hast not  
 sinned; and if a vir-  
 gin marry, she hath  
 not sinned; neverthe-  
 less, such shall have  
 trouble in the flesh;  
 but I spare you.

28. But if they cannot, let  
 them marry, (for Marriage has  
 no Manner of Sin in it) all I say,  
 is, that it may be a troublesome  
 State in a Time of *Persecution*,  
 and so leave them to their own  
 Discretion.

29. But this I say,  
 brethren, the time is  
 short. It remaineth,  
 that both they that  
 have wives, be as  
 tho' they had none:

29. And let me request of you  
 all to remember, the present Life  
 is but short, and all its Blessings  
 uncertain, so that even a *Huf-  
 band* and *Wife* are not such Com-  
 forts as should make us set our

Hearts too much upon them.

30. And they that  
 weep, as though they  
 wept not; and they  
 that rejoice, as tho'  
 they rejoiced not;  
 and they that buy, as  
 tho' they possessed  
 not;

30. The present Blessings of  
 Life, I say, are short, and so are  
 its *Afflictions* too: Wherefore let  
 not them that are under Afflic-  
 tion be discouraged, nor such as  
 are in Prosperity be too much ex-  
 alted; nor the Rich and Great  
 over-rate their Possessions.

31. In

*A. D. 57.* 31. And they that use this world, as not abusing it : for the fashion of this world passeth away.

32. But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord :

33. But he that is married, careth for the things that are of the world, how he may please *his* wife.

34. There is difference also between a wife, and a virgin : the unmarried woman careth for the things of the Lord, that she may be holy, both in body, and in spirit : but she that is married, careth for the things of the world, how she may please *her* husband.

35. And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

ly to attend that Estate.

31. In fine, use all the Enjoyments of Life with Prudence and Moderation, for the best of them are but fading and transitory Things.

32 & 33. The only Reason therefore why I discourage *Matrimony*, and give the Preference to the *single* Life, is the *present* State of Things ; that you may attend the Profession of your Religion with the less Hindrances and Distractions ; an Advantage peculiar to *that* State ; while the *married* Person must have a great Part of his Time and Care taken up in the Charge of his Wife and Family.

34. And so in like Manner, your *Women* will find a considerable Difference in Point of Ease and Advantage, between the two States. A *Virgin* has nothing to do but to attend her religious Duties ; both her Mind and Body are entirely devoted to the Service of *Christ*. But the *married* Woman will find a deal of Interruption from her Cares to please her Husband, in the Management of her House.

35. My only Aim therefore is, your safer Conduct in this troublesome World. I would neither draw you into the least Temptation to Lust and Uncleaness, by restraining you from *Marriage* ; nor have you (if it could be helped) diverted and distracted by the Cares and Troubles that are like-



36. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well.

38. So then, he that giveth *her* in marriage, doeth well: but he that giveth *her* not in marriage, doeth better.

39. The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

to marry again; but it ought to be to a *Christian*, not a *Heathen*.

40. But she is happier, if she so abide, after my judgment:  
and

36. If any *Jewish* Converts *A. D. 57.* therefore think themselves bound in Conscience to marry themselves, or their Virgin-Daughters, at *such an Age*, and that it is unlawful to live any longer *single* (as their Doctors \* have formerly taught them) there is no Harm in such an Opinion; let them marry.

37. But yet whoever that is at his own Disposal, bath firmly resolved to live *single*, and finds he can innocently and with Chastity do it, with a perfect Mastery over his Affections, and perfects that Resolution, has a great Advantage above them.

38. So then all I say is, that *Marriage* is a very lawful and good Thing, but as the *present* Circumstances of Life are, the *single* State is the most free, easy, and happiest Condition.

39. Remember, in the mean Time, the Husband and Wife are joined together for *Life*; they are not to be separated upon light and humourfome Accounts (as the *Jewish* Converts are apt to imagine they may.) If either of them die, the other is indeed free

40. But, as I have often said in this Chapter, it were best and easiest for them to remain *single*  
for

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\* See the Contents of the Chapter.

and \* I think also that for the future, if they can well I have the spirit of do it. And be assured \* (what-God. ever your new Teachers may think of me) my Directions are given by the special Guidance and Assistance of the HOLY SPIRIT.

\* Ver. 40. *Δὲν ἔχω, I think also that I have*, is to be render'd *I have*. See *Luke* viii. 18. *Matth.* xiii. 12. and in this *Epist.* Chap. x. 12. xi. 16. xiv. 37. Or rather thus, *Surely I have* — See also *Luke* xvii. 9.



## CHAP. VIII.

### The CONTENTS.

*The next Question, Whether a Christian might be present at, and partake of, an Idol Entertainment? The Gentile Converts did it, but without any religious Respect to the false Deities or their Images, to which those Feasts were consecrated: Yet to the great Scandal and Disturbance of the Jewish Converts, and with Hazard of drawing others into it, who for want of equal Understanding, might thereby commit Idolatry. The Apostle states the Question, and charges them all to act with a tender and charitable Regard to the Weaknesses and Prejudices of their Christian Brethren.*

A. D. 57. 1. **N**OW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1. **Y**OUR next Question is, *What Liberties a Christian may take in being present at Heathen Idol Feasts, and eating of what is consecrated to their false Gods or their Images? And whereas some of you Gentile Converts pretend to know and distinguish in religious Points so well, as to eat at those Feasts without any Manner of religious Respect or Reverence to those false Deities, yet I must tell you, if you understand your Christian Liberty never so well, and yet take no Care what Offences and Prejudices you give to your Fellow-Christians; your Knowledge serves only to show your Pride and Vanity.*

2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3. But if any man love God, the same is known of him\*.

4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

Divinity in them, nor does any Thing dedicated to them, receive any religious Sanctity thereby; and that there is, and can be but one true God.

5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.)

6. But to us there is but one God, the Father,

2. A Christian that knows his own Principles never so perfectly, and yet, in such Cases as these, practises upon them, without any Regard to the Good or Hurt of others, uses his Knowledge to a very ill Purpose.

3. Your Knowledge and Love of the true God and his Religion, is then only acceptable to him, when, for his Sake, it makes you tender of the Welfare of your Brethren. He is the Man that knows God, and his Duty toward him, rightly and truly, who demonstrates his Love to God, by the charitable Edification of his Christian Brethren. (Ver. 1.)

4. As to your Question then, Whether a Christian may eat of an Idol Entertainment, having at the same Time no Reverence for the Idol, but doing it in a mere civil Way: I say, we know, as well as your new Teachers can tell us, that the Heathen Demons, or their Images, have no Manner of

Divinity in them, nor does any Thing dedicated to them, receive any religious Sanctity thereby; and that there is, and can be but one true God.

5 & 6. For though the Heathens believe there are several celestial and sovereign Deities, and several inferior ones under them, as Lords, Agents and Presidents of earthly Things, and Mediators for us Men; yet the Christian Religion has assured us there is but one supreme

\* Ver. 3. But if any Man love God, the same is known of him. Note, The ingenious Mr. Peirce has given so probable a Turn to the Translation of this Verse, by referring *eu* to the *God* before-going; that I could not forbear adding his Sense to the Paraphrase, viz. If any Man love God, the same (i. e. God) is known of him. (i. e. as that Man) or the Man knows God rightly.

*A. D. 57.* Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. *Supreme God* the Father, the Author and original Fountain of all Things, to whom we owe our Being, and are ultimately to direct all our Services. And but one Lord *President* and Mediator, even his Son *Jesus Christ*, by whom he created us, and conveys all his Blessings to us; and through whose *Intercession* we are to address and adore him, and are sure to find Acceptance with him.

7. Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak, is defiled.

7. Under Shelter of this true Principle, many of you *Gentile* Converts go to these Entertainments, and eat of them as common and *ordinary* Meats. Grant now there were, in itself, no Harm in this; yet you should consider there are several among you newly converted, that may not yet have shaken off all Notions of the *Heathen* Divinity. They may be apt to think there *may be something* divine in these *Dæmons*. And when by *your* Example they are encouraged to eat of their consecrated Feasts, they may do it with some Sort of Reverence to them, and so commit a plain Act of *Idolatry* by *your* Means.

8. But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worse.

8. Now, what need you give your weaker and more ignorant Brethren this Occasion? You have no Manner of Reason to go to these Feasts; it does you no religious Advantage to be at them, and no Manner of Harm to keep from them.

9. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

9. Be it never so lawful then, even innocent Liberties in *indifferent* Matters are not to be taken, where you see they are like to be an Occasion of drawing other more ignorant People into any Thing contrary or prejudicial to your holy Religion.

10. Thus

10. For if any man see thee which hast knowledge, sit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols :

11. And through thy knowledge shall the weak brother perish, for whom Christ died ?

died to save and redeem, put into a Hazard of being destroyed \*.

12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

10. Thus in the present Case. *A. D. 57.* While *you* may eat of these Entertainments in a mere friendly and *civil* Way, without any Honour paid to the false Deity, the younger Convert, not so well able to distinguish as you are, may take you to do it in a *religious* Manner, and by your Example do so himself, and commit *Idolatry*.

11. And so, by your imprudent Use of your Knowledge, your ignorant Brother is emboldened to commit a ruinous Act of Sin, and a Soul that Christ

died to save and redeem, put into a Hazard of being

12. Consider, your thus misleading the Consciences, and endangering the Estate of any *Christian* Brother, is a very great Sin against *Christ* himself their Master and Saviour.

13. Wherefore it were infinitely better for any *Christian* Man never to indulge himself in any of these Gratifications, than to hazard the Principles and Conscience of a *Fellow-Christian* by his unwary Example.

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CHAP.

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\* See *Rom. xiv.* — upon much the same Argument, especially *ver. 19, 20.*





## CHAP. IX.

## The CONTENTS.

*St. Paul, upon several prudential Considerations, would not receive Maintenance from the Corinthian Christians, but lived either upon his own Labour, or Contributions from other Churches. The Heads of the Faction raise Reflections upon this, to the Disparagement of the Apostle; nay, insinuated it to be a tacit Confession, he was indeed no true Apostle at all. The well-affected Part of the Church seem plainly to have desired some Account of his Conduct in this Matter. The Apostle's Answer. He claims a Right to a Maintenance from them as much as any other Apostle could do; and proves it. Gives his Reasons why he did not make Use of that Right in the Corinthian Church. His great Condescension to the Weakness and Prejudices of all Sorts of Christian People; illustrated by a familiar Comparison, and recommended to their Imitation.*

*A. D. 57.* 1.

**A**M I not an Apostle? am I not free? have not I seen Jesus Christ our Lord? are not you my work in the Lord?

insinuate to be a Kind of Confession, that I am not indeed a true Apostle, and would persuade you not to own me as such. Say they so? Is not the miraculous Vision of *Jesus Christ* \* in Person, receiving my Commission actually from him; nay, is not your Conversion to Christianity by my Miracles and Doctrine, a sufficient Evidence of a true Apostleship? And if it be, why am not I at Liberty to manage my own Way of Maintenance † as well as any other Apostle.

1. **Y**OU desire in the next Place to be resolved, why I refused to take my Maintenance from your Church while I preached among you? Which Instance of my Conduct, among others, some of your factious Teachers would

2. What-

\* Ver. 1. *Ab* ix. and xxii. and xxvi. *Gal* i. 12. 1 *Cor* xv. 8.

† Ibid. *Οὐκ εἰμι ἐλθόμενος*; Am I not free? i. e. To maintain my self, or to be maintained by others.

2. If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3. Mine answer to them that do examine me, is this,

4. Have we not power to eat and to drink?

to, as the *other* Apostles do.

5. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas.

*James* the Lord's Brother †, or any Apostle has, and the same *Right* to have them *maintained* along with us too.

6. Or I only and Barnabas, have not we power to forbear working?

have no Manner of

2. Whatever *other* Churches *A. D. 57.* may say of me, *you*, I am sure, have seen, and had that of me that must be a sufficient Testimony of my apostolical Commission.

3 & 4. But to answer your Enquiry. Let them that raise these malicious Insinuations from this Part of my Conduct know \*, that I claim the same *Right* to be maintained by the People I preach

5. And that *I* and my Fellow-Traveller *Barnabas* have the same Privilege of carrying along with us any necessary Christian Attendants, be they *Men* or *Women*, *Wife* or *Servants*, that *Peter* or

*James* the Lord's Brother †, or any Apostle has, and the same *Right* to have them *maintained* along with us too.

6. Unless you can suppose *us two* to be particularly excluded from the Privileges of the rest of Christ's *Apostles*. Which you

7. For, to deny us this *Right*, would be as unreasonable as for a Prince to deny his Soldier his Pay;

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\* Ver. 4. *Have we not Power, &c.* Note, It was one Branch of the *Eastern* Stile to assert Things for Truths, by way of Interrogation of their Contraries. Which in *English* are best answered by affirmative Asseverations. Which I accordingly do in several Passages of this Chapter, and in the rest of the Epistolary Writings.

† Ver. 5. *The Lord's Brethren*, or ἀδελφοὶ τοῦ κυρίου, the Lord's Kinsmen. So *James* is called, *Gal. i. 19.* and he is here pointed at. And so, perhaps, ἀδελφὴ γυναῖκα may here signify, any *Christian* Relation or Kinswoman.

*A. D. 57.* planteth a vineyard, a Planter to taste of his own  
 and eateth not of the Fruit, or a Shepherd to eat of the  
 fruit thereof; or who Milk of his own Flock.  
 feedeth a flock, and  
 eateth not of the milk of his flock?

8. Say I these things as a man? \* or faith not the law the same also?

Terms plain enough.

9. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

the Privilege of a *Beast*. The *Law* has a further Meaning therefore, viz. *That if a just Regard ought to be had to the very Beasts for their Labours, how much more to Men, especially when employ'd in the Services of Religion?*

10. Or saith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope, should be partaker of his hope.

8. Nay I need not appeal only to common *Reason*; the very *Law* of *Moses* will confute those \* *Jewish Zealots* that question this, in

9. 'Tis there commanded (*Deut. xxv. 4.*) *That the very Ox that labours in treading the Corn, should be suffered to eat of the Corn while he was at that Labour.* Now, it is absurd to suppose a *divine Law* should be made on Purpose for

10. So that the Application of it to *all* that are Christian *Apostles* and *Ministers*, is most natural, to prove that every one in that sacred Office must have a Right to be maintained by the People he preaches to, as the Husbandman has to be from the Fruits that he sows, and reaps, and threshes.

II. Nor

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\* Ver. 8. Or saith not the Law the same? Note, This Passage shews the Apostle's Answer to be directed both to the *Gentile* and *Jewish* Part of the *Corinthian* Faction. And the Prudence of his Apology consists in this, viz. the *Jewish Zealots* being of Opinion, that no Christian *Apostle* ought to receive Maintenance from *uncircumcised* Converts, and the *Gentile* Christians taking it ill that he did not; to satisfy the former, he wrought for his Maintenance; but to content the latter, he claim'd it as his Due; tho' he did not actually make Use of it.



11. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? city of eternal Life and Happiness.

12. If others be partakers of *this* power over you, *are* not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the gospel of Christ.

lege, and had rather than insist upon it.

13. Doye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?

of the *Temple*, were expressly appointed to be maintained out of those Sacrifices and Oblations of the People.

14. Even so hath the Lord also ordained, that they which preach the gospel, should live of the gospel.

15. But I have used none of these things, neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should

11. Nor can any reasonable *A. D. 57.* Men think much to supply us with Necessaries for the present Life, for the Kindness we do him by putting him into a Capa-

12. If therefore *any other* Apostle may insist upon Maintenance from his own Converts, *I* that first converted *you*, cannot be debarred it. But however, to cut off all Objections from *some* of you, and to show myself clear of all private Interest among you *all*, I have not made use of my Privi-

be in Want of some Necessaries,

13. But did I insist upon, and make *use* of it too, the *Jewish* Converts could make no Objection to it, if they would but duly consider how agreeable it is to their own *Law*, by which you know the *Priests* and *Levites* that attended the Service and Sacrifices

attended the Service and Sacrifices and Oblations of the People.

14. In like Manner in the *Gospel* Dispensation, our Lord *Christ* has as early given to his *Apostles* and Ministers this Privilege, when he says, *The Labourer is worthy of his Hire*, Matth. x. 10. Luke x. 7.

15. But though I have thus proved my *Right* to it, yet I have not made *use* of it; nor do I now alledge it with any Intent to use it whenever I come among you again. Nay, I had almost rather die for want of Necessaries, than lose the Opportunity of doing

*A. D.* 57. should make my glorying void. what I may really value myself upon, and glory in, viz. preaching the Gospel of *Free-cost*.

16. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo is unto me, if I preach not the gospel.

17. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

Gospel, I \* freely chuse to wave a Privilege I have a Right to, I expect a *special* Reward for so *free* a Service.

18. What is my reward then? verily that when I preach the gospel, I may take the gospel of Christ without charge, that I abuse not my power in the gospel.

19. For though I be free from all men, yet

16. Glory in, I say. For my bare preaching the Gospel, as others do, is nothing but my indispensable *Duty*, which I cannot and dare not but perform: And there is no boasting in doing what a Man is *absolutely obliged* to.

17. Indeed \* if I chearfully perform and execute my bare *Commission*, I shall as surely be rewarded for it, as I shall be punished for neglecting it. But if, for the better Promotion of the Gospel, I \* freely chuse to wave a Privilege I have a Right to, I expect a *special* Reward for so *free* a Service.

18. And this is my Aim in not using † my Gospel Privilege of Maintenance among you, but excusing you of all Charges by my own Labour for my Livelihood.

19. For in several Cases where- in, I am not strictly *obliged*, I make

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\* Ver. 17. 'Εἰ γὰρ ἐκὼν τῷ το ᾠγαίνω, *For if I do this Thing willingly.* The τῷ το, *this Thing*, may refer either to his preaching the Gospel in *general*, or to his preaching it of *Free-cost*; and so may ἀκων, *unwillingly*, be apply'd to either. I think the *latter* Sense is most agreeable to the Tenour of the Apostle's Words. But I have express'd them both.

† Ver. 18. 'Εἰς ἵδ μὴ καλᾶν χρησάμεν τῇ ἐξουσίᾳ μου. So as not to *use* (not *abuse*) my Privilege. Thus the Word is sometimes taken in the same Sense with the simple Verb, χρᾶσθαι. As in *Plato*, Epit. 8. ἐκ ὁρῶς καλᾶν χρῆσαν δαρεῖα, *he did not use the Gift rightly.* Or if the Word must signify *abuse*, then the Phrase ἐξουσία, must mean the Power he had over *himself*, not over those he preached to, as in *Chap.* vii. 37.

yet I have made my self servant unto all, that I might gain the more.

win and gain them

make it my Business, upon this View, to condescend and comply, as much as ever I can, with all Sorts of People, the better to over to the Gospel Religion. *A. D. 57.*

20. And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

3. and purified myself in the Temple to avoid their Prejudices, Acts xx. 21--26.

21. To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

*Jews*, that they are under none still, but bound only to the Faith and Practice of the Gospel Religion; that so by vindicating them from that Load of Ceremonies, I may keep them steady to their Christian Profession.

22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

20. Thus, to silence the Clamours of the *Unconverted*, and to fix the Minds of the *converted Jews*, I conform to the *Mosaical Law* as far as is possibly consistent with the Gospel Religion, to gain their good Opinion of me and my Doctrine. Thus *I circumcised Timothy for their Sakes*, Acts xvi.

21. On the other Side, with the *unbelieving \* Gentiles*, I argue in their own Way from Principles of Reason † owned by them. And for the *converted Gentiles*, who were never under any Obligation to the *Mosaical Ceremonies*, I strenuously maintain, against the

22. For the Sake of such Christians as are weak in Understanding, or in Danger to be prejudiced and misled, in the Cases of indifferent Things, I voluntarily refrain the Use of such Things, for fear of vexing their Consciences,

A a 4

ces,

\* See *ABs* xvii. 22. to the End.

† Ver. 21. *Τοις ἀσθενέσι, Τοις ὡς ἀσθενέσι, Τοις ὡς ἀσθενέσι*, To them that are without Law. *Ἀσθενέσι*, may here signify either an *unconverted Gentile* living without the Belief of any true Revelation; or a *converted* one that lived without the *Jewish Law*. I thought it requisite to express both Senses.

*A. D.* 57. ces, or discouraging them in their main Principles. Thus by a prudent and just Compliance with *all*, I strive to gain upon as many as I possibly can.

23. And this I do for the gospels sake, that I might be partaker thereof with *you*. the great and special

23. And all this I do for the better Promotion of the Gospel-Religion, in Hopes, and for a more absolute Assurance of enjoying Promises of its future Rewards.

24. Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

24. In which Practice I endeavour to imitate the *Racers* in the *Grecian Games* celebrated among you. For they, you know, run with the utmost Vigour, every one hoping to come first at the Goal, and win the Prize. Follow you my Example, and be as earnest in your Christian Duty, as if but *one* of you could obtain the promised Reward; tho' you are *all* sure of it, upon your sincere Endeavours.

25. And every man that striveth for the mastery, is temperate in all things: now, they *do it* to obtain a corruptible crown, but we an incorruptible\*.

25. In those Games, you know also, the *Wrestlers* and *Cuffers* prepare their Bodies before-hand for the Combat, by strict Diet and Discipline, and at last get nothing but a Crown of *Bays* or *Olive*, with popular Applauses, for their Pains. How much more then should *Christians* exercise all prudent Self-Denial and Mortification, upon the Motive of an *eternal* Crown of Glory and Happiness\*?

26. This

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\* *Ver.* 25. SENECA has a famous Passage very much like this of St. PAUL. *Athletæ quantum Plagarum Ore, quantum toto Corpore excipiunt? Ferunt tamen omne Tormentum Gloriæ Cupiditate: Nec tantum quia pugnant, ista patiuntur, sed ut pugnent. Exercitatio ipsa Tormentum est. Nos quoque evincamus omnia, quorum Præmium non Corona, nec Palma est, nec Tubicen Prædicationi Nominis nostri, Silentium faciens; sed Virtus, & firmitas Animi, & Pax in Cæterum parta, si semel in aliquo Certamine debellata Fortuna est. Epist.* 78, *Edit. Lipsii.*

26. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:

Thus I fight against all Opposition, not in *jest*, as your Combatants are wont to do before-hand for mere Trial and *Exercise*; but I am always in *earnest*.

27. But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away \*.

26. This is my Practice: I run the Course of my *Apostleship* with the same Caution and Earnestness as your *Racers* keep their Line, and stretch toward the Prize.

27. Striving to master all *Adversaries*, and get the entire Conquest over my *self*, that while I teach others the Way to true Happiness, I may be the more absolutely sure my self not to come short of it.

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\* Ver. 27. *A Cast-away* — ἀδόκιμος, not Proof, not agreeable to the Measure or Standard I am to be proved by.



## CHAP. X.

### THE CONTENTS.

*The Apostle returns to the Question of Chap. viii. about the partaking of Idol Entertainments. Answers the Plea of such as frequented them, showing the Danger of it from the Example of divine Punishments upon the Jewish Church for the like Practices; and the Inconsistency of paying any Respect to Idols, with the Sacrament and Worship of the Christian Religion. Meats consecrated to Idols were often feasted on at private Entertainments, and even sold in the Markets. Some Jewish Converts made great Scruples of eating such Meats. The Apostle solves those Doubts, and gives them Rules of Behaviour in such Cases.*

1. **M**oreover, brethren, I would not that ye should be ignorant, how that all our

1. **B**UT to return to the Question about the Lawfulness or Fitness of Christians being present at *Idol Entertainments*. I perceive

*A. D. 57.*

*A. D. 57.* our fathers were under the cloud, and all passed thro' the sea; perceive some would persuade you, that as you are *Christians*, and are now the true *Church* and peculiar *People* of God, God will dispense with you for it, and you need not fear his Displeasure. Whereas you ought to conclude the quite *contrary*, from the very Case of the antient *Israelites*, who were once the *true Church*, owned and declared by GOD to be so, by their Deliverance from *Egypt* under the Cover of his *Cloud of Glory*, and their miraculous Passage thro' the *Red Sea*.

2. And were all baptized unto Moses in the cloud, and in the sea; 2. For that Miracle of the *Cloud* and the *Sea*, as it was a Token of God's receiving that People into his peculiar Service and Protection, and an Occasion of *their* believing in, and professing *him* as their *God* and *Saviour*; was the same Thing *then* to *them*, as our Baptism *now* is to us.

3. And did all eat the same \* spiritual meat; 3 & 4. In like Manner, the Water that came out of the *Rock*, and the *Manna* that descended from Heaven, may be said to be

4. And did all drink the same spiritual drink: (For they drank of that spiritual Rock † that followed them: and that Rock was Christ.) \* Figures of *Christ*; that is, they saved the *Israelites* from the Perils of Hunger and Thirst, and miraculously confirmed and assured them of their being God's chosen People: As, on the other Side, we *Christians*, by embracing the Doctrine and Religion of *Christ*, are said to partake of the *true Manna*, the *Bread of Life*, and to drink of the *living Water*, John vi. 33, 35, 48, 51.

5. But with many of them God was not well 5. And notwithstanding they were thus the *covenanted People* of God

\* See the NOTE on *Var. 11.*

† See *John* vi. where the Sense in which Christ calls himself the *Bread of Life*, &c. is most rightly paraphrased by Dr. *Clark*, according to the Explications of the judicious Dr. *Jackson*, and the excellent Dr. *Claget*, who have sufficiently demonstrated, that these kind of Expressions cannot be taken in a *Sacramental* Sense, but are intended to signify in *general*, the *Religion of Christ*, and *Men's Faith* in it.

well pleased: for they God (and in some Degree of *A. D. 57.*  
were overthrown in *Christ* too;) yet had they no Dis-  
the wilderness. *pen*sation to *Sin*. For the very  
Persons thus received into the divine Covenant, were,  
for their Transgressions, destroyed in the Wilderness,  
and never saw the Promised Land.

6. Now these things  
were our examples, to  
the intent we should  
not lust after evil  
things, as they also  
lusted.

6. A plain Warning to us *Christi-*  
*tians*, that if *they* were so severely  
punished for their sinful and un-  
governed Inclinations, *we* can  
never expect to be indulged in a-  
ny such Irregularities.

7. Neither be ye i-  
dolaters, as *were* some  
of them; as it is writ-  
ten, The people sat  
down to eat and drink,  
and rose up to play.

and then rising up \* and dancing to the Honour of it,  
(*Exod. xxii.*) and committing Fornication among one  
another.

7. Have a Care then of show-  
ing the least religious Respect to  
*Heathen Idols*, or of drawing o-  
thers into it: Remember how the  
*Israelites* were served for eating  
of the Feast of the *Golden-Calf*,

8. Neither let us  
commit fornication, as  
some of them com-  
mitted, and fell in one  
day three and twenty  
thousand.

8. And take Heed, lest by your  
forward and unwary Compliance,  
you be not drawn into those *un-*  
*clean Practices* that accompany  
these *Heathen Feasts*. Remember  
what befel the *Israelites* for their

Lewdness at the Sacrifices of *Baal-Peor*, (*Numb. xxv.*  
*3, 9, 18.*) *when a thousand of them were slain by the*  
*Judges †, and twenty-three thousand more by the revenging*  
*Hand of GOD.*

9. Do

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\* Ver. 7. *ἡσυχάζουσιν* — *And rose up to play*, i. e. to dance to  
it; Feasting and Dancing being the antient Usages in idola-  
trous Worship. But the Word also directly signifies *Forn-*  
*ication*, which was so much practised in idolatrous Wor-  
ship.

† Ver. 8. *Note*, The PARAPHRASE reconciles this Verse  
with that of *Numb. xxv. 9.* agreeably to the Opinion of all  
the most judicious Interpreters. See my PARAPHRASE upon  
*that Place.*

A. D. 57. 9. Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents.

10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. were many of them cut off by the destroying Angel, (Numb. xiv.)

11. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom \* the ends of the world are come.

12. Wherefore let him that thinketh he standeth, take heed lest he fall.

the Punishment of these Sins. He may fall into these Crimes without due Care, and then he is sure of the Punishment due to them, for all this Privilege.

13. There hath no temptation taken you but

9. Do not therefore provoke CHRIST, as they provoked the Lord, and were abundance of them destroyed by Serpents. (Numb. xxi. 5, 6.)

10. Nor murmur against the true Apostles of CHRIST, for debarring you from these needless Gratifications, as they murmured against Moses and Aaron, and

11. These are sufficient Examples from God's Dealings with his former Church of the Jews, to warn us his Church now under the last \* and great Dispensation of the Gospel from any the like Miscarriages.

12. Wherefore, let no Christian presume, that his being of the true Church, and in Covenant with God, will secure him from the Punishment of these Sins. He may fall into these Crimes without due Care, and then he is sure of the Punishment due to them, for all this Privilege.

13 & 14. And though you may be hard prest, and ill treated, to make

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\* Ver. 11. Τὰ τέλη τῶν αἰώνων, *The Ends of the World*, i. e. the End of the *Ages*, the last Age and Dispensation; or else the *Completion* of the *Types* and *Figures* of former Ages. The *first* seems the most natural Sense. For tho' the Things here spoken of, are said to be τύποι, *Types*, yet they are not so in the same Sense as the *Ceremonials* of the *Law*, or many other *Transactions* recorded in the *Old Testament*, are understood to be. They are here meant only as bearing some *Resemblance* in some certain determinate Point, viz. "That disobedient *Christians*, under the *Gospel*, will as surely be punished, as were the disobedient *Israelites* under the *Law*."



but such as is common to man: but God *is* faithful who will not suffer you to be tempted above what ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14. Wherefore, my dearly beloved, flee from idolatry.

15. I speak as to wise men: judge ye what I say.

to *Wisdom* and *Reason*. If then they be indeed good *Reasoners*, let them weigh the following Argument against them, *viz.*

16. The cup of blessing, which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

*ration* of which we thus eat and drink.

17. For we being many are one bread, and one body: for we are all partakers of that one bread.

united into one Christian Society, the *Body* whereof he is the *Head*, in Memorial of whom, and to whose Honour, we perform this Duty.

18. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

make you comply with these *Hea-* A. D. 57.  
*then* Customs, yet consider it is no more than what is natural for you to expect from People bigotted to contrary Principles, and supported by a powerful Majority. But stand to your Profession, and keep a good Conscience, and God will enable you to go through all those Difficulties. Stand out then courageously against their Temptations to so vile a Sin.

15. Those new *Teachers* that encourage you to these dangerous Practices, make great Pretences to *Wisdom* and *Reason*. If then they be indeed good *Reasoners*, let them weigh the following Argument against them, *viz.*

16. You all allow, that the Reception of the Bread and Wine in the *Christian* Sacrament, is a Token and Profession of our Faith in, and Communion with *Jesus Christ*, as our Lord and Saviour, whose Body was broken, and his Blood shed for our Redemption and Salvation; and in *Commemoration*

17. And that by our eating all of one Loaf of Bread, and drinking all of the same sacred Cup, we own and acknowledge ourselves Members of his Church,

united into one Christian Society, the *Body* whereof he is the *Head*, in Memorial of whom, and to whose Honour, we perform this Duty.

18. In like Manner, under the *Jewish* Church, the Priests and those People that eat of the Peace-Offerings that were first consecrated to God at the Altar, did thereby

*A. D.* 57. thereby declare themselves to be in *Communion* with God, as his Church and Worshippers, whose Altar it was. By the same Reason therefore, your partaking of an *Idol Feast*, supposes, or will be supposed, and interpreted by others, that you hold a *Communion* with the *false God*, and with those that worship him.

19. What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20. But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

*false God*. And I would not for the World have you hold Communion with *Dæmons* or wicked *Spirits*, nor give Occasion to others to think that you do so.

21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

*Dæmons* and idolatrous Worship.

22. Do we provoke the Lord to jealousy? are we stronger than he?

23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

19 & 20. Not that any of those Heathen *Deities* have the least *Divinity* in them; for 'tis certain they have none, being only imaginary *Dæmons*, or the Delusions of Evil Spirits; nor can any Thing consecrated to them be, in itself, of any Virtue to benefit their Worshippers, or defile you. I only say, that *all* kind of Feasting upon Sacrifices, supposes a Fellowship and *Communion* with him they are consecrated to, be it a *true* or

21. So that it is impossible you can be worthy Communicants in the *Christian* Sacrament, and partake of Sacrifices offered to *Heathen* Dæmons at the same Time. For the very Design of *Christianity* was to abolish and destroy all

22. Take Heed how you provoke God, who is jealous of his Honour, and irresistible in his Power.

23. And as to that Plea, that if you have no religious Respect at all to the Heathen *Idol*, there can then be no Harm in it; consider that though, with such a Circumstance, it had no absolute Evil

Evil in it to your  *selves*, yet in respect to  *others*, it may  *A. D. 57.* be very inconvenient and dangerous; it may embolden the more ignorant  *Gentile* Converts to keep their Remains of Veneration to  *Idols*; and it may vex and prejudice the  *Jewish* Christians against  *you*, and the  *Christian Religion* for your Sakes, and so do Mischief to the whole  *Church*.

24. Let no man seek his own: but every man anothers wealth. Gratification, but to be tender toward the Weakness, and consult the Good of their Fellow-Christians.

24. No  *Christians*, in Things never so indifferent, ought to consult barely their own Humour and Gratification, but to be tender toward the Weakness, and consult the Good of their Fellow-Christians.

25. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.

25 & 26. Farther, 'tis usual, I know, for some of the Meats that are consecrated in Heathen  *Temples*, to be afterward sold in the  *Markets*. And the  *Jewish* Christians may be very scrupulous about buying or eating them. Now, as they cannot know  *these* from

26. For the earth is the Lords, and the fulness thereof.

any  *other* Meats, they are not bound to ask scrupulous Questions about them, but may buy and eat them as the ordinary Food that Providence has provided for Mankind.

27. If any of them that believe not, bid you to a  *feast*, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake.

27. And whenever a  *Heathen* Neighbour invites you to an Entertainment at his  *House*, never enquire, out of Conscience, whether any Part of his Entertainment had been dedicated to an  *Idol*, but eat like others, without any Scruple.

28. But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake. The earth is the Lords, and the fulness thereof.

28. But if he that invites you, gives you Notice before-hand, that such or such a  *Dish* has been consecrated to an  *Idol*, and so expects, that if you eat of it, you in some Measure own the false God, and countenance his  *Worship*; then you must not by any Means touch it; your  *Conscience*

is

*A. D. 57.* is concerned to show him your utter Aversion to all *Heathen Worship*. Nor need you eat of it, since Providence has furnished out sufficient to satisfy your Appetite without it.

29. Conscience, I say, not thine own, but of the others: for why is my liberty judged of another mans conscience?

30. For, if I by grace be a partaker, why am I evil spoken of for that, for which I give thanks?

have no Evil in it. For if you thankfully fed upon it, only like other common Food provided by Providence for us, there is no true Reason you should be censured and condemned for it\*.

31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

Interest and Credit of your Christian Religion always and most at Heart.

32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

*Idol Worship*; and give not the least Encouragement to the young *Gentile* Converts to retain any Regard to *Heathen Idols*; nor, finally, do any Thing whatever, that may be a Means to pervert or discourage any Member of the Church from their Christian Profession.

29 & 30. When I say your Conscience is concerned, I do not mean it so much of your *own*, as that of the Person that invited you, and of your Fellow *Christians*, who may be either present with you at the Table, or may hear of your Behaviour there. For I may allow, if it were not for prejudicing and offending *them*, the Thing it *self* might

31. But as the Case is, 'tis your Duty to use your Liberties in these, and all other Matters, so prudently and tenderly, as to show you have the common In-

32. Endeavour not any Way to vex and prejudice the *Jewish* Christians, who you know have so utter an Aversion to any Thing that can be possibly construed into

33. But

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\* *Ver. 30.* I take this to be the intended Sense and Connexion of these two Verses, tho' Interpreters generally give it another Turn, *viz. For why should I use my Liberty in eating so imprudently, as to be liable to the Censure and Prejudice of others?* Let the critical Reader take his Choice.

33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

33. But imitate my Example, who, as far as ever I can, restrain my own Humour, and conform myself to all Persons, to keep them the steadier to their Religion.



## C H A P. XI.

## The CONTENTS.

*The next Question proposed to the Apostle, viz. About the decent and modest Behaviour of Women that were at any Time inspir'd to pray, or sing divine Hymns in the publick Assemblies of Worship. It seems they took the Freedom at such Times to appear uncover'd, by laying aside their Veils, which in those Countries were worn as a Token of the Modesty and Subjection of that Sex. The Apostle confirms the natural Superiority of the one, and the Subjection of the other Sex; and the Fitnes and Decency of preserving the external Signs and Tokens of both; but especially in the publick Assemblies. This Chapter also contains a severe Reproof of their partial and irreverent Manner of celebrating their Love-Feasts at the Holy Sacrament; by which they despised the Poor, scandalized the Church, and profaned the holy Ordinance. He shows them the End and Design of its original Institution, and the Danger of so irreverent and unworthy a Manner of communicating in it.*

1. **B**E ye followers of me, even as I also am of Christ.

1. **F**ollow my Example \* then; in condescending to the Weaknesses of your Fellow-Christians; wherein I imitate no less Pattern than that of *Jesus Christ* himself.

B b

2. I

\* Chap. x. 33. And note, That this Verse plainly belongs to that last Verse of the foregoing Chapter, and ought by no Means to be separated from it.

A. D. 57.

2. Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you. for divine Worship.

3. But I would have you know, that the head of every man is Christ: and the head of the woman is the man, and the head of Christ is God.

*Submission to the better Sex:* Let me observe to you, that as *Christ* himself acts in Subordination to God the *Father*, and all Mankind is subject to *Christ* as their Head and immediate Governor; so was it the original Design of God, that *Women* should be subject to *Men*, and own them as their *Heads* and Superiors.

4. Every man praying or prophesying, having his head covered, dishonoureth his head.

So that for a *Man* to perform any sacred Office in publick, in a Garb that betokens *Subjection*, would be a Dishonour to *CHRIST* his Head, by whose Authority he is made the chief Creature and Lord of this lower World.

5. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven.

it *short*, which you know is the proper Dress of the *superior* Sex in your Country.

2. I am always ready to commend and praise you, dear Brethren, for every Instance in which you observe the Rules and Directions I give you, relating to your Conduct in the publick *Assemblies*

3. And as to your *Question* about the Behaviour of *Women* that are sometimes inspir'd to pray, or sing divine *Hymns* in your *Assemblies*, *Whether they ought to keep their Veil on at those, as well as other Times, as a Token of their*

4. Now, you know, the *Man's* going with his Head open and unveiled, and the *Woman's* wearing a Veil, is an external Sign of the Subordination of the one to

5. On the other Side, for a *Woman* to perform any Thing in publick, with her Head *unveiled*, is a Kind of Disrespect to *Man*, her proper Head and Lord under *Christ*, by throwing off the Tokens of her Subjection. And she might as well cut off her Hair, or wear

6. And

6. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7. For a man indeed ought not to cover his head; forasmuch as he is the image and glory of God: but the woman is the glory of the man.

Representation; from whom she was at first derived \*

8. For the man is not of the woman: but the woman of the man.

9. Neither was the man created for the woman: but the woman for the man.

10. For this cause ought the woman to have power on her head, † because of the angels.

Christian Assemblies of Worship; and therefore Women ought carefully to preserve every Part of a modest and humble Behaviour there, out of Reverence to the one, and for fear of the wicked Suggestions and Temptations of the other †.

6. And as it would be a ridiculous and immodest Thing to do that at *this*, as well as any other Juncture; for the same Reason she ought to consider her Sex, and be veiled.

7. Whereas for a Man to be open-faced at a publick Performance, is needful, as a Sign of his being the honourable Image and Representative of God, in his Dominion over this lower World; and has the Female Sex put under him, as his Image and

8 & 9. For Man was not taken from the Rib of the Woman, but she from his Rib. Nor was he made for a Help-meet for her, but she for him; and so was intended of God to be in *Subjection* to him.

10. And beside the Argument drawn from the original Creation of both Sexes, if you know, and allow, that the Angels, good and bad, are invisibly present in your

Moreover, the Presence of the  
B b 2 *Bishops*

\* Ver. 7. *ἡ δόξα ἀνδρός*, *The Glory of the Man*, i. e. his Image, whereof MAN is the Original. The same as *ἡ δόξα τοῦ θεοῦ*, in the preceding Words.

† Ver. 10. *διὰ τῶν ἀγγέλων* — *Because of the Angels*. Whether of the two, viz. the good or wicked Angels the Apostle means in this Passage; or whether indeed he meant *Angels*, properly so called, as present at Christian Assemblies, at all,

*A. D. 57.* *Bishops and Pastors* in the Congregation ought to cause the Women to be veiled, out of Reverence to *them*; for they are called *the Angels of the Churches*, Revel. ii. 1, 8, 12, 18. and iii. 1, 7, 14.

11. Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12. For as the woman *is* of the man, even so *is* the man also by the woman: but all things of God.

11 & 12. But what I have said about the natural Reasons for Subjection of *Women to Men*, I would not have interpreted into any Right of an *imperious* Dominion of the *one*, or any slavish or *base* Subjection of the *other*. No, by the wise Appointment of *God*, they were both made for a mutual Comfort, Love, and Blessing; as Woman was first taken out of Man, so Man was ever after propagated by Woman. GOD has rendered them reciprocal Instruments of each others Production; and they ought to pay their reciprocal Duties and Affections chearfully and kindly.

13. Judge in your selves: is it comely that a woman pray unto God uncovered? because God may sometimes please to inspire her to pray or sing in publick, to take upon her to throw off her *Veil*, and as it were to disown her *Subjection* to Man-kind?

14. Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? And for them to do otherwise, is it not an effeminate and shameful Thing?

15. But if a woman have long hair, it is a glory to her: for her

14. Is there not something in the constant Custom of all Nations, agreeable to the very Design of *Nature*; for *Men* to dress in a distinct Manner from *Women*? And for them to do otherwise, is it not an effeminate and shameful Thing?

15. As this therefore would be *unmanly* in the *one* Sex, so for *Women* to appear in the Garb of *Men*,

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is a most difficult Point absolutely to determine. I have therefore given the two Senses which are most commonly receiv'd by the best Interpreters, and so leave it.



her hair is given her *Men*, would be *bold* and assuming. *A. D. 57.*  
for a covering. Her *Hair* and her *Veil* are the

Tokens of her Modesty and *Subjection*; Nature and Custom require the Distinction, and you ought by no Means to suffer the Breach of any natural Decency in your *religious Assemblies* especially.

16. But if any man seem to be contentious, we have no such custom, neither the churches of God.

16. And if any of your new Teachers are resolved to be contentious, and defend these Practices, all I shall further say to them at present is, that they encourage what is contrary to the Practice of all the Christian Churches that I have seen or heard of.

17. Now in this that I declare *unto you*, I praise *you* not, that you come together not for the better, but for the worse.

17. To come therefore to another Point, in which I am sorry to say, I cannot commend, but must highly blame you, for a very gross Irregularity; I mean in your *Love-Feasts* at the *Holy Sacrament*.

18. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

18. I am informed, that at your Assemblies, even for this most sacred and solemn Celebration, you fall into Parties and Distinctions.

19. For there must be also heresies among you, that they which are approved, may be made manifest among you.

19. 'Tis true, indeed, GOD is pleased for wise and good Reasons to \* suffer these Effects of wicked, and designing, and factious Men in his Church: and there is this Advantage \* from it among others, that they serve as a Foil to make the

B b 3

Virtues

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\* Ver. 18. *Δεῖ γὰρ ἵνα ᾖ ἑσχατοι*—For there must be Heresies, that they, &c. That *Δεῖ γὰρ ἵνα*, ought to be render'd *there will be*, is clear from abundant Passages, *Matth. xxiv. 6. xxvi. 54. Mark viii. 3. Acts i. 16*, and elsewhere. And then *ἵνα* must not be render'd *causally* but *eventually*—And so by them, they that are approved will be made more manifest.

A. D. 57. Virtues of all truly pious and peaceable Christians to shine the brighter and more distinguishing.

20. When ye come together therefore into one place, *this* is not to eat the Lords supper.

21. For in eating every one taketh before *order* his own supper: and one is hungry, and another is drunken.

you are wont to get those of their own Party together, and fall upon their Provisions, feasting even to Excess, while the mean and poorer Sort are neglected, and return home hungry and thirsty as they came; directly contrary to the very Design of your *Feast*, which was chiefly to feed the Poor; and to the very Nature of the Christian *Sacrament*, which is to promote Christian Communion, Love, and Unity.

22. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

honour to the Christian Church, and a Profanation of its holy Sacrament; and which I am bound most severely to reprove.

23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread;

24. And

20. But you ought all to consider, how contrary such a Temper and Practice is to the Design and End of this holy Institution.

21. For whereas 'tis a Custom among you, for every one according to his Abilities, to bring Provisions along with him for a common Entertainment; I find now the richer and better Sort of

22. If *Feasting* be your Business, your private Houses are the proper Places for it. And to pretend to meet in publick, at a Feast of religious Love and Charity, and then to cabal, fall upon your own Provisions, and neglect the Poor, that have an equal Right with yourselves, is a Dis-

honour to the Christian Church, and a Profanation of its holy Sacrament; and which I am bound most severely to reprove.

23, 24 & 25. And if you remember the Account I gave you of our Saviour's *own* Institution of this Sacrament, and compare it at the least with your present Practice, you will soon be convinced how disagreeable the one is to the other. I told you, that he

24. And when he had given thanks, he brake *it*, and said, Take, eat; This is my body, which is broken for you: this do in remembrance of me.

25. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26. For as often as ye eat this bread, and drink *this cup*, ye do shew the Lords death till he come.

and drinking of this Cup, you *Christians* do devoutly \* commemorate your Deliverance from Sin and Death, by the Death and Sufferings of CHRIST, and profess \* your solemn Belief and Confidence in it; which is to continue a constant Institution of his Church, till his last Appearance to the future Judgment.

27. Wherefore, who-soever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

he took Bread and Wine, and in *A. D. 57.* a most solemn Manner consecrated them into the Symbols and Representations of his own Body and Blood that redeemed us, and were the Seals and Tokens of his new and gracious Covenant with Mankind; distributing them to each of his Apostles, and appointing this as a standing Institution in his Church, for a religious Memorial of his Death and Sufferings for us.

26. For as the Paschal Lamb was eaten by the *Jews* as a Memorial and Representation of their Deliverance from *Egyptian* Bondage: So by eating this Bread,

27. And therefore whoever of you thus uses it to Purposes of *Feasting* and *Faction*, abuses the very Design, and is guilty of prophaning so sacred and solemn an Institution.

28. Let every Man therefore duly consider the true Purposes it was intended for, and compare them with his own Temper and

B b 4

Beha-

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\* Ver. 26. *καταγγέλλετε*, Ye do shew forth, or represent and declare the Lord's Death.

A. D. 57. Behaviour, before he presumes to attend so religious a Celebration.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

30. For this cause many are weak and sickly among you, and many sleep.

it, of which several have died.

31. For if we would judge our selves, we should not be judged. Stroke, let them timely consider, and reform their Practice.

32. But when we are judged, we are chastened of the Lord, \* that we should not be condemned with the world.

reformation to prevent their final \* Condemnation with obstinate Unbelievers at the Day of Judgment.

33. Wherefore, my brethren, when ye come together to eat, tarry one for another.

34. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

29. For whoever uses it otherwise, deserves a severe Punishment, as a contemptuous Profaner of the Lord's Body and Blood, by handling the holy Symbols of it as common and ordinary Meats.

30. And indeed God has already shown he will punish such Profaners; for some of you are already struck with Sickness for it.

31. And if any of you, that are not yet punish'd in so remarkable a Manner, would avoid the

32. And let those that lie under their present Punishment, remember that God lays it on them for a fatherly and merciful Correction, to bring them to a Sense of their Duty, and by their Reformation to prevent their final \* Condemnation with obstinate Unbelievers at the Day of Judgment.

33. Let what I have said then, persuade you all to eat this solemn Feast, in a sober, unanimous, and charitable Manner.

34. Eat for Hunger, or for mere Pleasure, at home, but do not do thus in the Church-Assemblies, for fear of a just Judgment upon you. As to your other

Questions

\* Ver. 32. "ἵνα μὴ καὶ ἀπεχρισθῶμεν, That we should not be condemned with the World. This is a Demonstration, that the Word *αἰῶνα*, in the 29th Verse. does not signify eternal and certain Damnation.

Questions about this Matter, I will decide them when I see you.



CHAP. XII.

The CONTENTS.

*The next Thing the Corinthians desir'd to be resolv'd in, was, the Case of spiritual Gifts, and of Persons extraordinarily endowed with them. The Jewish Zealots, retaining still too great a Veneration for the Mosaical Law, concluded no Gifts of the Holy Spirit were ever conferred upon any Gentile Christian, so long as he continued uncircumcised. On the other Hand, the Gentile as well as Jewish Converts were too apt to magnify their own Gifts, and despise those of others. The Apostle corrects these Mistakes. Lays it down as a Rule, that whatever extraordinary Gift was exercised, or Miracle wrought, for a Testimony of the true Christian Religion, and for promoting and advancing its heavenly Doctrines, was a true Miracle, and a truly divine Gift, be the Christian that exercised it, Jewish or Gentile. On the contrary, whatever was wrought or said to invalidate the Christian Faith, could be no better than a false and diabolical Delusion. He shows all spiritual Gifts to be derived from one and the same Holy Spirit, directed all to one and the same End, viz. the Good of the Christian Church; all spiritual Persons being useful and beneficial in their several Kinds, and therefore none are to be undervalued or despised. This Argument is illustrated from an apt Comparison taken from the human Body, and its Members.*

1. **N**OW concerning spiritual gifts, brethren, I would not have you ignorant.

because I find there are great Debates among your

1. **Y**OUR next Enquiry is about the true Nature of spiritual Gifts, and the due Behaviour of such Persons as are endowed with them. In which,

A. D. 57.

*Jewish*

A. D. 57. *Jewish* and *Gentile* Converts, I shall lay down some Rules for your right Information in that Point.

2. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led.

2. That the *Gentile* Christians, then, may have a just and modest Esteem of the Gifts they are qualified withal, they ought to remember themselves but just recovered from their State of *Heathen* Ignorance and Idolatry, newly made the People of God, and so ought by no Means to undervalue the *Jewish* Christians, who have all along been his peculiar Church.

3. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

3. And whereas the *Jewish Zealots* are wont to assume all spiritual Gifts to themselves, and would conclude, no Christian, while he remains *uncircumcised*, to be worthy of any such Endowment, I now assure you, that whatever *Jew* denies *Christ* to be the true *Messiah*, and would denounce him a *false Prophet*, let him pretend to what Gifts and Miracles he will, they are no better than diabolical Delusions \* and Conjurations. And whatever *Gentile* Convert truly embraces the *Christian Faith*, and confirms it by Miracles, those Miracles could never be wrought but by the Spirit of God, whose true Religion it is; it being absolutely inconsistent to imagine the Devil would lend his Power toward confirming a Religion so opposite to his own Kingdom †.

4. Now there are diversities of gifts, but the same Spirit.

4. Then, as to the prudent and modest Behaviour of all gifted Persons, for preventing all Disorder and Divisions, let them consider, that though some Endowments may be greater than others, yet they are all equally derived from the same Original, viz. the Holy Spirit.

5. And

\* He speaks of the Exorcists or Conjurors among the Jews, of which see *Acts* xix. 13. and Dr. *Lightfoot* *Heb. & Talmud. Exerc.* on this Place.

† See *Matth.* xii. 25, 26. See also and compare *1 John* iv. 1, 2, 3.

5. And there are differences of administrations, but the same Lord.

same Lord *Jesus Christ*, and receive their Commissions equally from *him* only.

6. And there are diversities of operations, but it is the same God, which worketh all in all.

7. But the manifestation of the Spirit, is given to every man to profit withal. but for the Good and

8. For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit;

9. To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

bled to work Miracles of several Kinds; others are inspired

5. And tho' there be a Variety of Offices in the Church, whereof some are superior to others, yet all Officers act under one and the same Lord *Jesus Christ*, and receive their Commissions equally from *him* only.

6. And so again, all the several Degrees of Endowments that qualify them for their several Functions, are owing to the same God, for whose Service they are bestowed.

7. For none of these extraordinary Gifts are conferred upon any of you for his own private Advantage, Honour, or Applause, but for the Benefit of the whole Church.

8, 9 & 10. Thus for Instance, some are endowed with an exact Understanding of the true Nature and Design of the *Christian Religion* \* in general; others with the true Sense of several particular Prophecies of the *Old Testament* for explaining that Religion. Some are blest with a very high Degree of Faith, as a Qualification for performing several extraordinary Things at particular Junctures, or such a full and firm Persuasion of Mind, as to the Truth of what they preached, as to enable them to deliver it with Authority, and without Hesitation; others with the special Power of miraculously curing Diseases. Some are enabled to work Miracles of several Kinds; others are inspired

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\* As the Apostles especially were, *Ver. 28, 29.* and are therefore placed in the first Order of spiritual Officers.

*A D.* 57. *inspired to foretel future \* Things, to explain Scripture \* Doctrines, and sing divine \* Hymns.* Some are impowered to discern the very *Hearts* of other Men, and to distinguish between *true* and *false* Prophets; others to speak *Languages* they never learned; and other to interpret those *Languages* to the People, as fast, and as readily as *they* speak them.

11. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

11. And thus these various Endowments come all from the *same* Holy Spirit, given to such *Persons*, and in such *Measures* as he sees them best capable to improve to the *Churches* Benefit; and therefore are not to be used as Arguments of Pride, and Self-Esteem, by either *Jewish* or *Gentile* Christians.

12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body:

12. For the Church of *Christ*, like the Body *natural*, is composed of divers Members, all useful and necessary in their Kinds.

13. For by one spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

13. And as the several Members of the Body *natural*, are all actuated by one and the same *Soul*, which makes up the *Man*, so by our baptismal Profession we are all united into one Christian *Church*; and, whoever of us have any extraordinary *Gifts* and *Graces*, are endowed and actuated by *one* and the same divine *Spirit*, as *Waters* flow from a *Fountain*; nourished by the same *Doctrine*; and both *Jews* and *Gentiles*, *Master* and *Servant*, all Ranks and Degrees of Christians, made into one *spiritual* Body under *Christ* our common *Head*.

14. For the body is not one member, but many.

14, 15 & 16. For some of us therefore to distinguish *themselves*, and despise and undervalue their otherwise

15. If

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\* Which are the three several Notions of the Word *Prophecy* in the Scripture Writings.



15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17. If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?

18. But now hath God set the members, every one of them in the body, as it hath pleased him.

provided, by such a proper and perfect *Variety* of his spiritual Endowments.

19. And if they were all one member, where were the body?

20. But now are they many members, yet but one body.

none but what would

21. And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

Christian Church, without others to act in Consort with them.

otherwise gifted *Brethren*, looks *A. D. 57.* as if they thought there was but *one* Member (at least but one valuable one) in the Church's *Body*. And it is absurd, as if because the *Hand* cannot *walk*, nor the *Ear* see, that therefore neither *Hand* nor *Ear* had their *Uses* and *Functions* as good and necessary to the *Body of Man*, as either the *Foot* or the *Eye*.

17 & 18. As therefore the *natural* Body would have been very defective, had it but *one* of the *Senses* instead of the *five*; so were there no other spiritual *Gifts*, but those particular ones upon which some of your *Teachers* so magnify and extol themselves, the *Christian Church* would be a very lame and imperfect *Society*. Against which God has now most wisely

19 & 20. So that it is *Variety* that compleats the human *Body*, and so it does the *Christian Church*; one Member can claim its *Usefulness* and due *Respect* as well as another, because there is

21. And as there is no one Member of the human *Body*, but what receives *Benefit* and *Support* from every one of the rest; so none of your *Teachers*, with their particular *Gifts*, could ever keep up and promote the *Chris-*

A. D. 57<sup>1</sup>

22. Nay, much more those members of the body which seem to be more feeble, are necessary. useful as the biggest

22. And, to make the Parallel perfectly compleat; as in the *human* Body there is not the least Vein, Muscle, Vessel, or Ligament, but is in its proper Place as Limb we have.

23. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness.

23. Nay, though some of its Parts be called less honourable, as not being fit to be exposed, as the rest are, to common View; yet even *that* is abundantly supplied by the Care we take to cover them; and so *indeed* they may be said to have *more* Regard and *Respect* paid them than any others.

24. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

24 & 25. [Nature and Providence having thus provided for them all with an equal Care, by a just Supply given to some, of what others have no Want, so as to leave no Disagreement or Partiality between them.]

25. That there should be no schism in the body; but *that* the members should have the same care one for another.

26. And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoyce with it.

26. Then again, as no Member of our Bodies can be afflicted with Pain, but the Whole is out of Order, the Harm or Dishonour of the one affecting the whole Frame:

27. Now ye are the body of Christ, and members in particular. one Church the mystical Body of CHRIST; you grow or decay, prosper or suffer with one another.

27. So in like Manner is it with *you* and your several *Gifts* and *Graces*. You all make up

28. And God hath set some in the church, first apostles, secondarily prophets, thirdly

28. This *Body* Christ has composed of Variety of Members, Officers, and Ministers, as *Apostles*, *Prophets*, *Teachers*, *Workers* of

thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. of *Miracles*, Healers of Diseases, *A. D. 57.* Governors of several Kinds, with *Assistants* under them, for Distribution of *Charities* to the Poor, or for helping them in the Work of the *Gospel* by any special *Gifts* or peculiar *Talents* for which they are remarkable, and Speakers of divers *Languages*. (See *Ver. 8, 9, 10.*)

29. Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30. Have all the gifts of healing? do all speak with tongues? do all interpret?

29 & 30. Now, it would be no Way proper to the Nature of such a *Body*, for all these to exercise the *same Functions*; some are fitted for *one*, some for *another*; some to *govern*, others to be *governed*; and these are all excellent and useful in their Way;

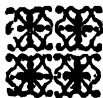
and for *any* to neglect or despise another, is to act against the Interest and Constitution of this *Body* of Christ.

31. But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

31. Wherefore although you may \* endeavour each of you to be qualified for the highest Degrees of these spiritual *Gifts* and Offices of the *Church*; yet remember the only true Way of improving them to their most worthy and proper Purposes, is not to value your *selves* upon them, but to use them to the Benefit and Advantage of your Fellow *Christians*; as I shall now further show you.

## C H A P.

\* Ver. 31. Ζηλοῦτε ὧς, But covet earnestly, or ye do covet, or affect zealously.





## C H A P. XIII.

## The CONTENTS.

*Charity recommended. Its excellent Acts and Properties, which render it the true End and Life of all spiritual Endowments, and shews it to be, in itself, preferable to them; and even to excel the Graces of Faith and Hope.*

*A. D. 57.* 1. **T**Hough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

*Church.* For if, for Instance, I could speak all the *Languages* of the Earth, nay, could speak like an *Angel*, and yet had no Regard to God, and to the Good of others in these Improvements, they would be nothing but empty Noise and Ostentation.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.

pursuant to the Ends for which God bestowed his Power upon me; I become an insignificant Person.

3. And though I bestow all my goods to

1. **T**HE true Way \* then to render your spiritual Endowments good and valuable, is to use them with *Charity*, i. e. with a constant and sincere Regard to God the Giver of them, and the Good of your *Fellow-Christians*, and the Benefit of the

2. And if I had never so clear a Knowledge in the *Scriptures-Prophecies*; and in the Doctrines of the *Christian Religion*, and could work never so many *Miracles* † to confirm the Truth of them; yet if I improve these to my own *private Applause*, without a main Eye to the *Church's* Benefit, and the Good of others,

3. Nay though I should perform never so many *external Acts* of

\* Chap. xii. 31.

† *Matth.* vii. 22; 23.

to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing.

of GOD and of *Mankind*, I shall receive no Advantage from them.

to the Poor, and even *A. D. 57.* become a *Martyr* for my Religion, yet if these be done out of *Vanity* and *Ostentation*, and not from a pure Principle of the Love

4. Charity suffereth long, and is kind: charity envieth not; charity vaunteth not itself, is not puffed up.

us to be gentle and Uncafiness at one another's Advantages and Perfections; without Pride, or Ambition of Dignity and Preheminence.

4. This *Christian Charity* is a most comprehensive and fruitful Principle. It takes in all our Duty towards Men, founded in a conscientious Regard to *God*, whose Image Man is. It obliges

benign, without all Emulation or

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked; thinketh no evil,

violent Resentments at ill Usage, and from putting the worst Construction upon Words or Actions.

5. It suffers us not to insult, or be sharp upon the Weaknesses of our Brethren, or to seek our own Credit at the Expence of another Man's; keeps us from Disgust and

6. Rejoyceth not in iniquity, but rejoiceth in the truth. Neighbours; but makes us rejoice in all their good and sincere Behaviour.

6. It permits us not to take Pleasure in the Slips and Failings, the Vices and Frauds of our

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

is any Room left for

7. It teacheth us to bear Injuries, to cover rather than expose Failings; to believe and hope the best of every one, as long as there

a favourable Opinion.

8. Charity never faileth: but whether there be prophecies, they shall fail: whether there be tongues, they shall cease; whether

8. And as this Virtue thus gives Life and Efficacy to all your spiritual Gifts, so consider how much it excels them in Point of *Duration*. Your inspired *Knowledge* of the *Scriptures*, your Talents of

*A. D. 57.* ther *there be* know- speaking unlearned *Languages*, and  
 ledge, it shall vanish such like *present* Endowments,  
 away. will one Day be laid aside and  
 cease, as no further useful. But the Love of *doing*  
*Good* will be a Grace that will adorn you to all *Eternity*.

9. For we know in 9. For these present *Gifts* of  
 part, and we prophe- the Spirit, are only suited and a-  
 sie in part. dapted to the *present* imperfect  
 State of the Church, and of Mankind. Our best  
 Knowledge and Abilities are but short and temporary.

10. But when that 10. Whereas, in the *future* State  
 which is perfect is of Happiness and Perfection, there  
 come, then that which will be an End of these more im-  
 is in part shall be done perfect Ways of Information, and  
 away. gradual Means of Knowledge.

11. When I was a 11. And there is as much Dif-  
 child, I spake as a ference between the present and  
 child, I understood as future Accomplishments of the  
 a child, I thought as *Mind*, as there is between the  
 a child: but when I Notions and Behaviour of a *Child*  
 became a man, I put and a *Man*.

12. For now we see 12. Our very best Attainments  
 through a glass dark- and Gifts *here*, being but a nar-  
 ly; but then face to row and cloudy Apprehension of  
 face: now I know in Things: But that of the *heavenly*  
 part; but then shall State will be direct, clear, and  
 I know even as I am full, like that of the *Angels* and  
 known. blessed *Spirits*.

13. And now a- 13. Nay, and when those two  
 bideth, faith, hope, admirable Graces of *Faith* and  
 charity; these three; *Hope* (which are indeed needful  
 but the greatest of for us while we continue in this  
 these *is* charity. imperfect State) shall *then* cease;  
 the one being turned into perfect *Vision*, the other into  
*Enjoyment*. This Love of GOD, and of our Fellow  
*Saints*, being, indeed, the Sum and Substance of all  
 real Virtue, of essential Obligation, and of eternal Use-  
 fulness, will continue for ever even in *Heaven* itself.



## C H A P. XIV.

## The CONTENTS.

*The Apostles continues his Advice to the gifted Persons in their Church, particularly with respect to their inspir'd Performances in the publick Assemblies of divine Worship. He instances in such as prayed, sung, or prophesied in strange Languages. Orders all Parts of publick Worship or Teaching, to be performed in a Language known to the Congregation, or else interpreted to them. Shows the Vanity of speaking a strange Language for mere Ostentation. Gives Rules for the more edifying and orderly Management of their publick Performances. Forbids Women to teach in the publick Assemblies, and exhorts them all to observe his Directions.*

1. **F**OLLOW after charity, and desire spiritual gifts, but rather that ye may prophesie.

your publick *Assemblies* of Worship, but in such a Manner as the People may understand and profit by them.

2. For he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

between God and *themselves*; for the *People*, that do not understand them, are not a whit the better for it.

3. But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.

4. He that speaketh

1. **L**ET the Good and Edification of the Church then \* be your chief Aim in the Exercise of your spiritual Gifts; and be not forward to use them in

2. I shall instance particularly in the Gift of speaking strange Languages, which some of your new Teachers are apt to do for mere Ostentation, and without any good Effect. For though such People may speak very good and great Things, yet it is all between

3 & 4. Whereas to speak, or pray in a *known* Language, is to do some Good toward the further Instruction of some, and the Confirmation and Comfort of others: But to speak in an *unknown*

C c 2

Tongue,

A. D. 57!

\* Cb. xiii.

*A. D.* 57. *etā* in an *unknown* Tongue, is to instruct Nobody but yourself. *etā* in an *unknown* tongue, edifieth himself: but he that prophesieth, edifieth the church.

5. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6. Now, brethren, if I come unto you, speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

it do you any Service, unless I delivered it so as you could understand me?

7. And even things without life giving sound; whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8. For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9. So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

5. To be able to speak divers Languages, is a *Gift* very desirable and useful to the Church, for spreading the Gospel Doctrine the farther and wider. But in a *particular* Congregation, the most useful Speaker is *he* that speaks so as to be understood by the *People*.

6. For suppose I *my self*, or any other *Teacher* whatever, were to come among you, to declare something to you that God had *specially revealed* to me, or to explain any *Prophecies of the Old Testament* relating to the *Christian* Religion, or to teach any Doctrine of *Faith* and *Manners*, would

7 & 8. Certainly it would signify no more to you, than a confused Noise of a musical Instrument would direct a *Dancer*, or the Trumpet a *Soldier*, when it sounded no Point of *War*.

9. And thus, if your *Teachers*, that are gifted with divers Languages, take not Care that the *People* they speak amongst, understand what they say, their Prayers or Discourses are nothing but empty Air and Sound to them.



10. There are, it may be, so many kinds of voices in the world, and none of them are without signification.

11. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me.

12. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel, to the edifying of the church.

*Church's Benefit.*

13. Wherefore let him that speaketh in an unknown tongue, pray that he may interpret.

14. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing

10 & 11. There are, indeed, *A. D. 57.* great Variety of Languages in the World, and each of them have their proper Signification. But for any two Strangers to converse together, and know nothing of one another's Meaning, is to talk *Gibberish* to no Purpose.

12. Wherefore, Let not any of you affect to show and display his *Gifts* with any other Design but to inform the Understandings of the People. Desire not to excel, but in Endeavours after the

13. Let none pray in a strange Language, unless he be sure what he says will be interpreted to the Assembly.

14. For to pray unintelligibly to others, may indeed be to exercise your *Gift*, and perform your *own* Devotion, but Nobody else can be the better for it.

15. The Sum is this then. All publick *Prayers, Preaching,* and *divine Hymns*, composed by Inspiration, ought to be performed in a Language known or interpreted to the Congregation;

16 & 17. Because otherwise, whatever Petitions or Thanksgivings any inspired Man may offer up to God, the *People* that know nothing of the Language he speaks in, can never join with him in

*A. D.* 57. ing he understandeth not what thou sayest?

17. For thou verily givest thanks well, but the other is not edified.

18. I thank my God, I speak with tongues more than you all:

19. Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an *unknown* tongue.

20. Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

innocent, undesigning, and harmless Disposition,

21. In the law it is written, With *men of* other tongues and other lips, will I speak unto this people: and yet for all that will they not hear me, saith the Lord.

22. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them that believe.

languages they do understand,

them. The Man may pray very well as to *himself*, but the *Auditory* is nothing the better for such Prayers.

18 & 19. I bless GOD I have the *Gift* of Languages beyond any of your *Teachers*; but I am so far from valuing myself upon mere *Talking*, and showing my *Talent*, that I think it much more Credit and Advantage, to speak five Words that are intelligible and useful, than to make a thousand fine Discourses that Nobody understands but my *self*.

20. Brethren, be not like Children, affected with Novelties, and valuing Things that appear *great*, but are worth *little*. Act like *Men* of Understanding, and imitate *Children* in nothing but their innocent, undesigning, and harmless Disposition,

21. You remember those prophetick Words of the *Old Testament* (Isai. xxviii. 11, 12.) *Foretelling the Jewish Nation, That God would one Day send Prophets to them, inspired with Variety of Languages for their Conviction and Reformation, but all to little Purpose.*

22. Where you cannot but observe, That the natural Design of God's bestowing the Gift of *Languages* upon any Persons, is to be a miraculous Evidence for converting *Unbelievers*; but those that are already *Christians*, are to be instructed and edified in Lan-

23. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

take *you* to be mad, and enthusiastical?

24. But if all prophesie, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all.

25. And thus are the secrets of his heart made manifest; and so falling down on *his* face, he will worship God, and report that God is in you of a truth.

26. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

now give you, *viz.*

27. If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

23. And verily, you ought to *A. D. 57,* be cautious how you exercise these Gifts in publick, for your *own* and the *Church's* Credit. For suppose a *Heathen* Stranger should come into any of your Congregations, and hear you teaching and praying, what neither he nor your own People understand a Word of; would not the Man and think your *Religion* ridiculous

24 & 25. Whereas if you took Care to have all such inspired Discourses understood or interpreted, the Man might be so affected and struck by the Power and Prevalency of them, as to be *converted*, and own and declare your Religion to be undoubtedly true.

26. In fine, therefore, to prevent all Inconveniences, and to attain the true Ends of your spiritual Endowments, I advise you, that when you assemble together, one prepared with one Kind of *Gift*, another with another, you do not exercise them in a confused or vain-glorious Manner; but observe the particular Rules I

27. Let not above two or three Persons speak in an unknown Language at one Meeting; let them speak each in his Turn, and each have an Interpreter to explain his Meaning to the Congregation.

A. D. 57. 28. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God.

29. Let the prophets speak two or three, and let the other judge.

the rest that are so inspired, sit to judge and examine what they say.

30. If *any thing* be revealed to another that sitteth by, let the first hold his peace.

let him stay \* till the

31. For ye may all prophesie one by one, that all may learn, and all may be comforted.

32. And the spirits of the prophets are subject to the prophets.

*Heathen Priests*, raging, enthusiastick, and ungovernable; but calm and sober, and capable of a regular Restraint by such as are actuated by them.

33. For God is not the author of confusion, but of peace, as in all churches of the saints.

Gifts in this *orderly* Manner, is plain from the like Exercise

28. And he that has Nobody present able to interpret his Language for him, ought to be silent for that Time; let him utter himself privately between God and himself.

29. Of such as are inspired to expound any *prophetical Passages*, let not above two or three expound at one Meeting; and let

inspired, sit to judge and examine

30. And if any of them be inspired with a still more full and compleat Sense of the Passage the Preacher is speaking upon; yet the other has finished his Discourse.

31. And thus you may all regularly take your Turns, and the Church will lose none of your Instructions and Exhortations.

32. A Method you may easily conform to; for the Inspirations of the *Holy Ghost* are not like those diabolical Possessions of the

33. (For the Spirit that inspires you, is the Spirit of that God who is the God of Peace and Order, but never the Author of Confusion) and that you may exercise his Gifts in this *orderly* Manner, is plain from the like Exercise

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\* Ver. 30. 'Ο πρῶτος ἀπαύσῃ, Let the first hold his Peace, i. e. Let him finish before the new Prophet begin. Which seems a much more agreeable Sense than what our Translation seems to suggest to the Reader, And the following Verse confirms it.

ercise of them in all *other* \* Christian Churches, as I A. D. 57. have accordingly appointed them to do.

34. Let your women keep silence in the churches : for it is not permitted unto them to speak ; but *they are commanded to be under obedience, as also saith the law.*

Law of † God and Nature.

35. And if they will learn any thing, let them ask their husbands at home : for it is a shame for women to speak in the church.

of Men in the publick Congregation.

36. What ? came the word of God out from you ? or came it unto you only ?

remember *they are no Standards to the rest of the Christian World ; the rest of the Churches were not beholden to Corinthian Teachers for their Christianity, but they to some of them, viz. to the Churches of Judaea.*

37. If any man think himself to be a prophet,

34. Let your *Women* be permitted only to † sing inspired *Hymns*, or utter *inspired Prayers* in the Assemblies of Worship, and not *preach* or *dispute* with any Body there by way of Instruction ; for that is not agreeable to their State of *Subjection* by the

35. And if they have a Mind to argue upon any Thing that is spoken in publick, for their further Information, let them do it with their Husbands or Teachers at home, for it is very indecent for a *Woman* to usurp the Office of *Men* in the publick Congregation.

36. And I would have those among you that practise contrary to these my Injunctions, and to the Methods of other Churches,

37. Let all your Teachers therefore that pretend to spiritual *Gifts*, and

† Gen. iii. 16.

\* Ver. 33. *Ὡς ἐν πάσαις ταῖς ἐκκλησίαις*, As in all Churches of the Saints, i. e. as may be seen (*viz.* That God is the God of Order) in all Churches—or else, *Thus I appoint in all other Churches.* I chuse the second rather than the first ; but I chuse to express both in the Paraphrase. And if the former be the Sense, 'tis most natural to refer it to the 32d Verse, and include the first Branch of this Verse in a Parenthesis.

† Ver. 34. See Chap. xi. 5, 13. which is reconciled to this Place by the Paraphrase.

*A. D. 57.* phet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38. But if any man be ignorant, let him be ignorant.  
and wilful Ignorance.

38. He that will not, I have no more to say to him; let him take the Effects of his obstinate

39. Wherefore, brethren, covet to prophesie, and forbid not to speak with tongues.  
and this of speaking divers Languages among the rest; yet, I say, the only Way to make it useful is, to explain and interpret your Discourses to the People.

39. To conclude my Argument then. Remember that though I value all spiritual Gifts very much, and this of speaking divers Languages among the rest; yet, I say, the only Way to make it useful is, to explain and interpret your Discourses to the People.

40. Let all things be done decently, and in order.

40. Take my Advice, and perform all your publick Offices with Decency, Order, and Regularity.



## CHAP. XV.

### The CONTENTS.

*The next Query, concerning the absolute Certainty of the future State, and of the Resurrection of the Body. Some Jewish Converts were perplexed with Objections against the former by their Teachers, that had been of the Sadducaical Part. The Gentile Converts were attacked with Difficulties about the latter, by the Speculations of their philosophical Teachers. The Apostle establishes the Truth of both these Points upon the Fact of Christ's Resurrection, laying down the Evidences that prove it. The Disbelief of a future State, utterly inconsistent with the Belief of Christ's Resurrection, and with the Nature and Design of our Baptismal Profession; and disannuls the Faith, and frustrates all the Sufferings of Christian People. This against the Sadducaical Christians, to Verse 35. Then he answers the*

*the philosophical Objections against the Resurrection of the Body, to Verse 45. where he turns to the Jewish Objectors again, shewing the Necessity of believing this Point, from the Analogy between the first and second Adam, to Verse 51. Then declares the glorious Change the Bodies of good Christians shall undergo at the Resurrection, in order to qualify them for the heavenly and immortal State.*

1. **M**Oreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand;

first converted, and

2. By which also ye are saved, if ye keep in memory what I preached unto you, unless \* ye have believed in vain.

3. For I delivered unto you first † of all, that which I also received, how that Christ died for our sins according to the scriptures:

4. And that he was buried, and that he rose again the third day according to the scriptures:

5. And that he was seen of Cephas, then of the twelve.

6. After

1. **A**S to the Disputes among *A. D. 57.* you about the Certainty of the *future State*, and the Resurrection of the *Body*, I must desire you to recollect and consider the main Points of *Christianity* I first instructed you in, on the Proof whereof you were at must yet rely upon for Salvation.

2. Which if you have forgotten, or now disbelieve, you have lost the chief Foundation of your *Christian Faith*.

3 & 4. Now those chief † Articles were those of the *Death* of Christ for our Redemption from Sin and Death; his *Burial* and *Resurrection* according to the Scripture *Prophecies* concerning the **MESSIAH. †**

5 & 6. For Demonstration of which *last Article*, I appealed to those *Eye-Witnesses* that saw him after:

\* Ver. 2. *Unless ye have believed in vain. Ἐὰν οὐκ ᾠκνήσῃτε—But if not, ye have believed in vain.*

† Ἐν ἡμεῖς, *First of all, or as the chief and principal Points.*

‡ Ver. 4. *The third Day according to the Scriptures. See Bishop Chandler's Defence of Christianity, &c. Page 370.*

*A. D. 57.* 6. After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. still alive to testify it, after his Resurrection. First *Peter* (*Luke* xxiv. 34.) then the whole College of Apostles (*John* xx. 19, 26.) and then the five hundred Disciples in a Body, in *Galilee*, before his Ascension (*Matth.* xxvi. 32.) of whom the major Part are tho' some of them be dead.

7. After that, he was seen of James, then of all the apostles. 7. That moreover he was seen by *James* (the Lord's Brother, called *James the Just*) and by all his Disciples again, at his Ascension into Heaven at the Mount of *Olives*.

8. And last of all he was seen of me also, as of one born out of due time. 8 & 9. And lastly, That about two \* Years after his Ascension, (and several Times after that) he appeared in a miraculous Manner to me also; a Person by the Fury of my former Prejudices and Passions, not fit for an earlier Discovery of him; and like an *Abortive*, am, in † *that Respect*, below the Dimensions of the rest scarce worthy of that honourable

9. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. of the Apostles, and Name.

10. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

that Purpose.

10. But by the divine † Favour I am called to this great Office; and as I was the least worthy of it, of all the other Apostles, so I have strived to make up that Defect by uncommon Labour and Diligence in the Execution of it; the Success whereof I do no Way ascribe to my *self*, but all to the *Gifts* of his *Holy Spirit* bestowed on me for

11. Now

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\* Ver. 8. *AB*; ix. and afterward in *AB*; xxii. which was about five Years after the Ascension.

† *Id.* See 2 *Cor.* ii. 5. which is reconciled to this Verse by the Paraphrase.

‡ Ver. 10. See *Rom.* xv. 17, 18, 19.



11. Therefore whether *it were* I or they, so we preach, and so ye believed.

you are to depend for Salvation, is the same, *viz.* that of a *crucified and a risen Saviour*.

12. Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?

fundamental Article  
*Resurrection of Christ?*

13. But if there be no resurrection of the dead, then is Christ not risen.

14. And if Christ be not risen, then is our preaching vain †, and your faith is also vain.

*believed* it without any

15. Yes, and we are found false witnesses of God; because we have testified of

11. Now whether \* you were *A. D. 57.* converted by *me* or *Peter*, or any other *Apostle* whatever, the Doctrine taught you, and on which

12. But I find some of your *new Teachers* have endeavoured to persuade you, that a *future State*, and a † Resurrection of the *Body*, are weak and absurd Notions. But if their Suggestions be of any Weight, what becomes of that of your *Christian Faith*, *viz. the*

13. For, to say there *can* be no *Resurrection*, and yet to hold that *Christ* is *actually* risen, is a Contradiction.

14. And, on the other Side, to deny that *Christ* is *actually* risen, is to destroy the main † Evidence of our *Christian Religion*; so I have *preached*, and you have *be-*  
Ground and Foundation:

15. Nay we his *Apostles* in particular, who pretended to give a divine Evidence, and appeal to the Truth of God, that he did raise

\* Ver. 11. *Whether it were I or they* — i. e. who converted you: Or else, whether I or they *labour'd* most.

† Ver. 12. *No Resurrection of the Dead*. Tho' the Word *'Avarness* does indeed in the *New Testament* mostly signify the *future State*, yet by attending to the Method and Turns of this Chapter, the judicious Reader will find the Apostle here uses it in both its Acceptations, *viz.* that of the *future State* in general, against the *Sadducaical* Objectors, and that of the Resurrection of the *Body* against the *Gentile* Philosophers. See the Contents of this Chapter.

‡ Ver. 14. See *Acts* i. 22. *Rom.* i. 3. iv. 25. *Acts* xvii. 31. *1 Pet.* iii. 21. *Rom.* vi. 4.

**A. D. 57.** of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

raise up *Jesus* from the Dead, must be guilty of the most impious Forgery and Falshood.

16. For if the dead rise not, then is not Christ raised:

17. And if Christ be not raised, your faith is vain; ye are yet in your sins.

of his Death and Sufferings, by Virtue of which alone a *Christian* can hope for the Pardon of his Sins. For if *he* be dead for ever *himself*, it is impossible his Death can avail any Thing to our Pardon and future Happiness. (See *Rom. iv. 21.*)

18. Then they also which are fallen asleep in Christ, are perished.

16 & 17. Consider therefore the wretched Consequences of such an Opinion; it destroys the Possibility of *Christ's* Resurrection, which is the main Proof of the Truth of your whole Religion; it disannuls all the Benefits

18. So that all that have died in the *Christian Faith*, are lost, and disappointed of all their Hopes and Promises.

19. If in this life only we have hope in Christ, we are of all men most miserable.

thus exposed to Sufferings and Persecution, would have the worst and hardest Condition of all Mankind.

20. But now is Christ risen from the dead, and become the first-fruits of them that slept.

a Consequence of our blessed *Master's*, as the whole *Jewish Harvest* was of being accepted and blessed by the Offering of the *First-Fruits*.

19. For, if all our Prospect of Happiness were terminated in the present Life, a *Christian*, and especially an *Apostle* of Christ, who is thus exposed to Sufferings and Persecution, would have the worst and hardest Condition of all Mankind.

20. But be not misled with speculative and vain Notions. The *Fact* is certain and absolute, that *Christ* our Saviour is *risen*; and our Resurrection is as certain

of being accepted and blessed by the Offering of the *First-Fruits*.

21. For since by man *came* death, by man *came* also the resurrection of the dead.

22. For

21 & 22. Nor can your *Jewish* Objectors, *viz.* of the *Sadducaical* Party, deny this *great Truth*, without destroying all that Analogy between

22. For as in Adam between the first and \* second *A. D. 57-*  
all die, even so in Adam, which themselves allow  
Christ shall all be from their own Scriptures. For  
made alive. if all true *Believers* are not re-  
stored to *Life* by the *Messiah*, the second Adam, as all \*  
*Mankind* were made subject to *Death* by the Sin of the  
first Adam, the main Instance of the Analogy is lost.  
Whereas by supposing this contrary Truth, the Agree-  
ment is kept whole and entire.

23. But every man  
in his own order:  
Christ the first-fruits,  
afterward they that  
are Christs, at his  
coming.

23. And thus *Christ's* Refur-  
rection is an Assurance and Pledge  
of the Resurrection of all good  
and sincere *Christians* at the last  
Day † of his Appearance to Judg-  
ment.

24. Then cometh the  
end, when he shall  
have delivered up the  
kingdom to God, even  
the Father; when he  
shall have put down  
all rule, and all au-  
thority and power.

24. At that Day, I say, which  
shall put an End to the *mediato-*  
*rial* Kingdom and Government  
of Christ, and finish the whole  
Dispensation of God with Man-  
kind, in *this* World; when Christ  
shall have gained a compleat Con-  
quest over Sin and Death, wicked

Angels and wicked Men, and shall resign the Govern-  
ment of all Things to God the *Father*.

25. For he must  
reign till he hath put  
all enemies under his  
feet †.

25. For the Dispensation and  
Government of Mankind in this  
World, must continue *immediate-*  
*ly* under Christ the *Messiah*, till

all the Enemies of GOD and his Church be subdued.

26. The last enemy  
that shall be destroy-  
ed, is death.

26. Now *Death* being *one* and  
the *last* of those Enemies, it is  
absolutely

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\* *Ver. 21, 22.* See *Rom. v.* where the Apostle uses the  
*same* Argument to another Purpose, and both there and here  
uses it as an Argument *ad hominem* against the *Jewish* No-  
tions, *viz.* of the *Sadducees*. Without Supposal whereof,  
neither of the Passages seem to carry any Reason in them.

† *Ver. 23. 1 Thess. iv. 16.* The Dead in Christ (*i. e.* good  
*Christians*) shall rise *first*.

‡ *Ver. 25. Till he hath put.* See NOTE on *Rom. v. 13.*

*A. D.* 57. absolutely necessary for compleating this divine and glorious Conquest, to have *that* also destroyed, which can never be but by a *Resurrection* to a future *Life*.

27. For he hath put all things under his feet. But when he saith all things are put under *him*, it is manifest that he is excepted which did put all things under him.

28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

for ever the *immediate* Governor; Lord; and Disposer of all Things; or else will continue *Christ*; his *Son*, the glorious and triumphant Lord over the Church he has so graciously redeemed; tho' still in Subordination to himself the supreme *Father*; who first *committed* all *Power* unto him. [Compare *Mat.* vii. 14, 27.]

29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead †?

Christians *die* and † *live* no more, is to make your baptismal

27. When I say *Christ* has the Government and Superiority over all Things given to him, you must naturally suppose I except God the *Father*, who committed this Government to him.

28. And thus even when *Christ* shall have subdued all the Enemies of God, and finished the whole Dispensation with Mankind upon Earth, and his *mediatorial* Government shall cease, he will resign himself; his Church, and all its Members; to God the *Father*; who shall then either *himself* be

29. But to return to the main \* Argument. The Denial of the *future State* and *Resurrection* disannuls all the Purposes and Effects of your Christian *Baptism*. 'Tis the Belief of the *Resurrection* you are baptized into; and to say that

29. \* *Main Argument*, which was left off at *Ver.* 23, not at the 20th, as Mr. *Locke*, and others, by a plain Mistake, suppose.

† *Ver.* 29. *Τῶν τῶν νεκρῶν*—Baptized for the Dead? i. e. who would be so weak as to be baptized into the Faith of a *Resurrection*, that give *themselves* up for eternally dead after this Life? I have given the undoubted *Sense* and *Design* of the Phrase, but how the *Greek* of it is precisely to be construed, must still be left to the Criticks. See Dr. *Mills* upon this Place.

*tifmal* Profession an insignificant and fruitless Thing; a *A. D. 57.*  
 Thing that involves them in present Miseries and In-  
 conveniences, without the least Prospect of Recom-  
 pence or Advantage.

30. And why stand we in jeopardy every hour?

30. And then, what a weak Thing is it for *Christian* People to expose themselves to such Dangers and Persecutions, in Defence of a Religion that leaves them at last without all Hopes of any future Re-  
 compence?

31. \* I protest by your rejoycing which I have in Christ Jesus our Lord, I die daily.

31. Especially I \* that am an \* *Eye*, I *Apostle* of this Religion, must then *emphati-*  
 be still more foolish and unac-  
 countable; for I may safely pro-  
 test by all that joyous Hope which *you* and *I* have in our *Christian Profession*, that I hardly pass a *Day* but in Danger of *Death* for the Sake of it.

32. If after the manner of men † I have fought with beasts at Ephesus, what advantageth me, if the dead rise not? let us eat and drink, for to morrow we die.

*short, let us take as much of the Pleasures of it as ever we can.*

33. Be not deceived: evil communica-  
 tions corrupt good manners.

Practices.

32. And should not I have act-  
 ed a wise Part, think you †, in *exposing* myself to the wild Beasts upon the *Theatre* at *Ephesus*, if it be true, that *Death* makes a *final* End of us? Verily, if it be so, the *Epicureans* are in the Right, whose Maxim is, *Life is*  
*short, let us take as much of the Pleasures of it as ever we can.*

33. Take Heed then of being misled by such Insinuations as these, that tend to the Corrup-  
 tion of all Christian Morals and

D d

34. Rouze

† Ver. 32. ἔδυναμιζοντο—I have fought with Beasts at Ephesus. A Latitude of the Tense so natural to the Hebrew and Hellenistick Languages; and making the Construction if I had fought, saves the Criticks all their needless Pains of recurring to another Fight and miraculous Deliverance of St. Paul at Ephesus, grounded only on uncertain Traditions; and shows this Passage plainly to refer to Acts xix. 30, 31. See abundant Instances of this Change of Tenses in Glassius, Lib. 3. Traß. 3. de Verbo, pag. 642, &c.

A. D. 57.

34. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

*Teachers*, to their Shame, they argue as if they knew nothing of God † and Religion.

35. But some man will say, How are the dead raised up? and with what body do they come?

how a corrupted, perished, and scattered Mass of Matter, can ever be raised into a Body fine and beauteous enough for a glorified *Soul*? Or what Sort of Bodies (say they) is it that we can expect at the Resurrection?

36. Thou fool, that which thou sowest is not quickned, except it die.

36. Thou Fool of a *Philosopher* that canst argue thus! Is this so absurd and incomprehensible a Thing, which the very Appearances of *Nature* are able to account for? The *Grain* you sow in the Earth is rotten, and putrified soon after it comes there, and yet it afterwards springs up into perfect *Corn*.

37. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*.

38. But God giveth

34. Rouze up your Faculties to a more just and exact Way \* of Reason and Consideration, and avoid such Principles as tend only to a sensual and debauched Life.

For I must tell these your *new*

35. Your *philosophical Teachers*, I know, have been used to think the Resurrection of the *Body* an absurd, needless, and impossible Thing; and are apt to ask,

37 & 38. You throw in nothing but *naked Grain*, suppose *Wheat* or *Barley*. But out of that very corrupted little Mass, doth the divine Power produce a full-grown *Corn*, with *Stalk*, and *Ear*, and *Seeds*; and so from every other

other

\* Ver. 34. *Awake to Righteousness, and sin not*:  $\Delta\gamma\alpha\gamma\epsilon\iota\tau\epsilon$  here is very hardly to be construed to *Righteousness*; and  $\mu\eta\ \delta\iota\mu\alpha\gamma\lambda\alpha\upsilon\sigma\iota\varsigma$  may be render'd *sin not*, that is but the secondary Sense of that Word. *Awake to right Reason, and do not so grossly mistake*, seems to be the natural Construction. And as the 33d Verse countenances our Translation, so the latter Part of this Verse seems to favour this latter rendering of the whole Period.

† 16. See *Matth.* xxii. 29.

eth it a body as it hath pleased him, and to every seed his own body.

ther Seed, a *Plant* in its proper *A. D. 57.* Size and Figure. Though you are no more able to know *how*, than how God can raise the *Dead*.

39. All flesh is not the same flesh: but *there* is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

39. Look into the Make and Contexture of *Animals*; that of Men, Fishes, Beasts, and Birds, what a vast *Variety* there is in them; and yet they all proceed from one and the same original *Matter* \*.

40. *There* are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

*glorify'd* Bodies of *Men*.

40. Look and compare the *heavenly* and *earthly* Bodies with each other. There is as much Difference between a Clod of *Earth*, and the glorious Body of the *Sun* and *Stars*, as there can be between the *corruptible* and the

41. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

41. Nay, there is as much Difference in some of the *heavenly* Bodies from one another, the *Sun* and *Moon*, *Planets*, and *fix'd Stars*; some whereof shine by a borrowed and *reflexed* Light, others by an innate Light of their *own*; and are of as different a

*Kind* as can be, yet out of the same original Matter did God compose them all.

42. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43. It is sown in dishonour, it is raised in glory: it is sown in weakness: it is raised in power:

42 & 43. Now, apply this to the *Resurrection*, and see if the same divine Power that could thus bring *Flesh*, *Fish*, *Plants*, *Sun*, *Earth*, *Planets*, and *fixed Stars*, out of one and the same *Mass*, and all originally out of *nothing*, cannot be able to raise an incorruptible out of a corruptible Body,

D d 2

dy,

\* See Gen. i. 2.

*A. D. 5.* dy, and turn a *weak* and *decaying* one into one that shall be *glorious* and *powerful* \*.

44. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

thrown them off, and once got rid of them, we shall never be joined to *Bodies* more. But this Conclusion proceeds from their Ignorance of this *great Truth*, that the God who has invested us at present with these *animal Bodies*, will one Day cloath us with *spiritual* and heavenly ones.

45. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit.

not only *Life*, but *Life in himself*, and a *Power* to raise others to *Life*. (See

44. The Bodies indeed we now live in, and die here, are mere *animal Bodies*, subject to Decays, Sicknefs, and Death; and this makes your *philosophical Teachers* conclude, that when we have

45. † And as we read (*Gen. ii. 7.*) That *Adam* the *first Man*, from whom we all received our weak and animal Bodies, was made a *living Soul*; so is it as true that *Christ* the *second Adam*, has not only *Life*, but *Life in himself*, and a *Power* to raise others to *Life*. (See *John i. 4.* and *Verse 21, 26.*)

46. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

before we can be invested with our *spiritual* and immortal ones from the *other*.

47. The first man is of the earth, earthy: the second man is the Lord from heaven.

48. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they

46. As therefore the *first Man Adam* was made before *CHRIST* was sent to be our *Saviour*, so must *we*, in order of Time, be clothed with our *animal* and mortal Bodies derived from the *one*,

47, 48 & 49. Weak and mortal we must needs be *here*, being extracted from one that was *himself* so. But when we shall be begotten again from the Dead by *Christ*, the second *Adam*, our heavenly Saviour, our *Bodies* shall also

\* See *Philip. iii. 21.*

† *Ver. 45.* See *Ver. 21, 22, &c.*



they also that are heavenly.

49. And as we have born the image of the earthy, we shall also bear the image of the

also partake of the heavenly and *A. D. 57.* immortal Qualities of *his*, and live eternally without Sickness, Decay, or Death.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

with us; for a corruptible *Body* can no Way suit with an incorruptible *State*.

51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

shall undergo, at that Time, a glorious Change; which is a Thing you seem to have had yet no Notion at all of.

52. In a moment, in the twinkling of an eye, at the last trump (for the last trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed.

into the same Brightness and Immortality.

53. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

50. To those then who scoffingly demand what Sort of Bodies good Christians shall have at the Resurrection? The Sum of my Answer is, that I allow they cannot be such mortal and crazy Carcasses as we *now* carry about

51. But the Bodies of all true Christians, whether of such as are alive at CHRIST's Coming to Judgment (as some will be) or of such as are dead before it,

shall undergo, at that Time, a glorious Change; which is a Thing you seem to have had yet no Notion at all of.

52. A Change, I say, at this grand Summons, that will be as sudden and quick, as it will be great and happy; when the dead Bodies of the Saints shall be raised up to a glorious and immortal Constitution; and those that are then alive, shall be transformed

53. For, as I before observed, it is absolutely necessary, that these \* corruptible and mortal Bodies should be chang'd for in-

D. d 3

corruptible

\* Ver. 53. *This Corruptible must put on Incorruption, ἡ δὲ ἀσκήσιος τῆς, &c.* And so *Justin Martyr* in *Epist. 2. §. 10.* Καὶ μὴ λεγέτω τις ὅτι οὐκ ἔστι αἰὶν ἐκείνου, ἐν δὲ ἀνίσταται — διὰ τὸν χρόνον οὗ ἐν τῇ σαρκὶ ἐκλήθη, καὶ ἐν τῇ σαρκὶ ἐλάβησεν — ὅτι καὶ ὁ μὲν ἐν ταύτῃ τῇ σαρκὶ ἀποληψόμεθα τὸν μὲν.

*A. D.* 57. corruptible and immortal ones, before they can be  
 fit to be joined again to our glorified and happy Souls.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up

54. And thus by our Attainment to this happy and immortal State, will those prophetic Words be fulfilled, in their most eminent Acceptation, *Death shall be swallowed up of Life, and conquered for ever*, (Isai. xxv. 8.)

in victory.

55. O death, where is thy sting? O grave, where is thy victory? *O Death, where is thy Sting to hurt us! O Grave, where is thy Victory over us!*

55. Then may every good *Christian* sing his Triumph over Death in the Language of another Prophet (*Hos. xiii. 10.*)

56. The sting of death is sin; and the strength of sin is the law.

56. *Sin* was the first and baneful Cause, and is the only Terror of Death; and the Malignancy of Sin is from this, that it is the

Transgression of a just and righteous Law of God.

57. But thanks be to God, which giveth us the victory, thro' our Lord Jesus Christ.

57. But, blessed be GOD! our *Christian* Religion sets us eternally free from them both.

58. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, soasmuch as ye know that your labour is not in vain in the Lord.

58. Wherefore, dear Brethren, be stedfast in this grand Article; strive to *excel* in your Faith in it; and live so as to enjoy the Blessings of it; remembering what a glorious Recompence it will be for all your Christian Labours and Endeavours\*.

## CHAP.

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\* Ver. 58. *Always abounding* — *παρασυνέχων*, *always excelling*.



## C H A P. XVI.

## The CONTENTS.

*Their last Enquiry about collecting Contributions for the poor Christians of Judea. He gives Directions how to do it. Promises again to come and see them. Recommends Timothy to them. Repeats his Exhortations to Unity and Peaceableness. Recommends Stephanas, Fortunatus, and Achaicus, to them. Concludes with Salutations.*

1. **N**OW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3. And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4. And if it be meet that I go also, they shall go with me.

5. Now I will come unto you, when I shall pass through Macedonia; (for I do pass through Macedonia.)

1. **A**S to your last Enquiry about the Collection desired of you for the poor Christians of Judea, I would have you observe the same Method I prescribed to the Galatian Churches, viz.

2. That, every Sunday, each of you put what he can spare into a common \* Stock, that so \* *Θνησιν* when I come I may find it all together.

3 & 4. And when I am with you, I shall send such Persons with it as you shall recommend, and will write Letters by them to Jerusalem; and, if it be requisite, I will go with them myself, to make your Liberality the more acceptable.

5. In the mean while, assure yourselves I shall certainly see you, when I am arrived at Macedonia, which Place I must take in my Way.

D d 4

6, And

A. D. 57.

6. And it may be that I will abide, yes, and winter with you, that ye may bring me on my journey, whithersoever I go.

7. For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8. But I will tarry at Ephesus until Pentecost.

9. For a great door and effectual is opened unto me, and *there are* many adversaries.

Adversaries (especially those of the Jewish Party) are very numerous.

10. Now if Timothy come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

the same Authority with my self.

† 1 Tim.  
iv. 12.

11. Let no man therefore despise him: but conduct him forth in peace, that he may come

6. And it is very probable I may not only just call upon you, but stay out the Winter with you, and accept of Provisions and Assistance from you for my further Travels.

7 & 8. Intending you therefore a good long Visit, I would not have you think me tedious, if I stay here at Ephesus till Pentecost, i. e. Whitsuntide.

9. For I find I am likely to have a good large (and I hope a successful) Work \* of preaching, and converting here, though my

Adversaries (especially those of the Jewish Party) are very numerous.

10. If Timothy comes to you before-hand, pray treat him respectfully, and make him easy. Let him have no Disturbance from your *Factions*, for he comes upon the same Work, and with

11. Let none of your new Teachers despise him for his *† Youth*; but be you all ready to supply him with Necessaries for his

\* Ver. 9. Θύρα ἀνίωγς, καὶ ἀντικείμενοι πολλοί, *A Door opened, and many Adversaries.*

He seems plainly to allude to the *Ostia Circi Maximi*: from whences the Race-Horses and Chariots were wont to be started. And this is very much countenanced by the Phrase ἀντικείμενοι, those *Adversaries* answering to the *Antagonists* in the *Races*, against whom the Apostle was to run, as it were, and strive to out-do.

This is not taken Notice of by *Faber* or *Dr. Hammond*, but is handsomely explain'd by *Jacobus Lydius*, in his *Agonistica Sacra*, Cap. 30.

come unto me: for I his Return back to me; for I, *A. D. 57.*  
look for him with the and all my \* Company, shall  
brethren. earnestly expect him, and those  
that are to come with him hither.

12. As touching *our* 12. We would fain have had  
brother Apollos, I Brother *Apollos* come with this  
greatly desired him to Letter to you, but he excused  
come unto you with himself at this Juncture, and pro-  
the brethren: but his mises to see you at a more proper  
will was not at all to Season.  
come at this time; but he will come when he shall have convenient time.

13. Watchye, stand 13. And now to conclude my  
fast in the faith, quit Advices to you: Be upon your  
you like men, be Guard against all the designing  
strong. Heads of your *Factions*; stand  
firm to the Doctrines at first deliver'd to you, and be-  
have yourselves with manly Courage and Resolution.

14. Let all your 14. Let all your Behaviour  
things be done with both in your publick Assemblies,  
charity. and in private Conversation, be  
with a constant Eye to the Good of your Brethren,  
and the Church's Peace.

15. I beseech you, 15. I desire you to pay a par-  
brethren, (ye know ticular † Regard to *Stephanas* and  
the house of *Stepha- his Family*. They were (you  
nas, that it is the first know) the first † Converts I made  
fruits of *Achaia*, and in *Greece*, and have ever since  
that they have addict- been industrious in instructing ¶  
ed themselves to the and managing your Church, and  
ministry of the saints) in supporting and maintaining its  
Ministers.

16. Where-

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\* Ver. 11. *Ἐν ὅνομαι αὐτοῦ μετὰ ὅς ἀδελφῶν*, or, *I and the Brethren expect him*. So in Ver. 12.

† Ver. 15. *Ὅσα ἴσατε, ἵστε*, or rather *know*, i. e. *respect* the House of *Stephanas*.

‡ Chap. i. 15.

¶ *Ἔς διδασκαλίαν τοῖς ἁγίοις*, *To the Ministry of the Saints*. I should chuse to interpret this of *Teaching and Governing*, rather than in any other Sense of *Ministring*, because the following

A. D. 57.

16. That ye submit your selves unto such, and to every one that helpeth with us and laboureth.

16. Wherefore hearken to, and be guided by them; and instead of *new Teachers*, let *them*, and all my Fellow-Preachers, be your Christian-Leaders.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

18. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

17 & 18. I am very glad you sent *him*, and *Fortunatus*, and *Achaicus*, with your Letter of Enquiries to me; for they have given me a much fuller Account of the State and Disposition of your Church, than I should otherwise have had; and prevented a great many Jealousies and Suspicions between you and me, to the Satisfaction of us both: Respect and value such Men therefore as give

so favourable a Character of you.

19. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

19. The Churches of the *Lesser Asia* salute you; so does *Aquila*, his Wife, and Christian Family, with all good Christian Wishes.

20. All the brethren greet you. Greet ye one another with an holy kiss.

20. All the Christians here salute you. Salute each other, for my Sake, with the Kiss of Love in your Assemblies.

21. The salutation of me Paul with mine own hand.

21. I here salute you with my own Hand-writing\*.

22. Whoever

lowing Words seem plainly to favour it, *Verse 16*. But indeed *διακονία τοῖς ἀγίοις*, is properly supplying the Saints by Way of *Charity*, as *διακονία τῶν ἀγίων*, is doing it by Way of *Teaching*. However I thought it not inconvenient to express both Senses.

\* Ver. 21. *With my own Hand* ——— The rest of the Epistle being written by his *Amannensis*. See *Rom. xvi. 26. 2 Thess. iii. 17*.

22. If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.

him be excommunicated, and left to the terrible Judgment of God\*, till he repents and reforms. (See Chap. v. 5. and 2 Cor. ii. 6, 7, 8.)

23. The grace of our Lord Jesus Christ be with you.

24. My love be with you all in Christ Jesus. Amen.

22. Whoever among you maliciously and obstinately breaks the Peace and Credit of the Christian Church, by wicked

Factions, or scandalous Vices, let

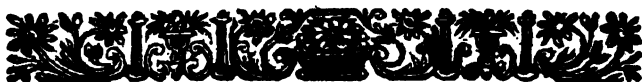
23 & 24. May the Love and Favour of our Lord Jesus Christ be ever with you. My own hearty Love and Christian good Wishes to you all. Amen.

¶ The first epistle to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

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\* Ver. 22. *Maranatha* is a Syriac Phrase, and signifies as much as *The Lord cometh*, i. e. to punish him.





A

## PARAPHRASE

ON

*The Second Epistle of St. PAUL*

TO THE

CORINTHIANS.



## The PREFACE.

**T**HIS *Epistle* was written upon the same Occasion, and follows the same Argument with the former. A considerable Part of it refers to the Success his *First Epistle* had in the *Corinthian Church*; which appears to be different according to the Tempers of the Persons concerned in it. The more sound and well-affected were duly moved by it, and shewed a ready Compliance to the Apostle's Directions, which he here glories in and commends them for; while several both of the *Gentile* and *Jewish Faction* remained stiff in their Opposition to him, both in Doctrines and Practices. With these *latter* the Apostle renews his Argument, most prudently mix'd up of calm Reasonings, kind Persuasions, and Threatnings of Severity toward the Perverse and Incurable. Whatever incidental Arguments or Exhortations are interspersed with these, the *Reader* shall be methodically advertised of at the Entrance of the several Chapters.

CHAP.





## CHAP I.

## The CONTENTS.

*The Apostle presents himself to them as a despised and suffering Apostle. He bleſseth God for his Support under, and Deliverance from his Afflictions, as being of great Benefit both to himself and them. Comforts himself under the divine Protection, and his own Sincerity. Returns upon their factious Teachers for misinterpreting his not coming to Corinth so soon as he proposed. Shows himself consistent in what he said and taught, and gives the true Reason of his not seeing them at the Time appointed.*

1. **PAUL** an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia :

2. Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort :

4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.

1 & 2. **PAUL** an Apostle of Jesus Christ, called to that great Office by an express and \* particular Revelation of God ; and Timothy my Christian Brother ; to the Corinthian Church, and to all the Christians of Achaia : Wishing you all divine Favours and Blessings from God our Father, and Jesus Christ our Lord and Saviour.

Written A. D. 57: the latter End of the Year. \* Acts ix. and xxvi.

3 & 4. First expressing my hearty Thanks to God the Father of our Lord Jesus Christ, the supreme Author of all our Mercies and Comforts, for so assisting and supporting me under all my Sufferings and Distresses, that I am enabled to make others partake of the Comforts he bestows on me.

5. For

*A. D. 57.* 5. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

Blessing to sweeten and countervail.

6. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7. And our hope of you *is* steadfast, knowing that as you are partakers of the sufferings, so *shall ye be* also of the consolation.

8. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life:

9. But we had the sentence of death in our selves, that we should

5. For I must thankfully acknowledge that *Christ* has never laid any Sufferings upon me for the Sake of his Religion, but what he has given some proportionable

6. Whereof *your* Church is a very satisfactory Instance: For my Sufferings and Afflictions have had this good Effect upon *you*, to encourage you to suffer patiently after *my* Example; and my Blessings and Comforts are so many Arguments to *you*, to depend steadily and joyfully upon the same infinite Power and Wisdom as *I* do.

7. Being fully assured, That as you partake with *me* in the Sufferings for your Religion, you shall not fail of a proportionable Share in its present and future Blessings.

8. My *own* Sufferings I speak of, are those I lately underwent in the *Lesser \* Asia*, where I was so sore and so hardly used, that I had scarce any Expectation to outlive them.

9. But I make use of the desperate Condition I was then in, as an Argument for an entire Con-

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\* Ver. 8 & 10. 'Εν τῇ Ἀσίᾳ. In Asia, and ἐν ταῖς μέγαις θανάτοις, From so great a Death. See Acts xiv. the xvi and xix. Chapters. To which of these Conflicts the Apostle particularly refers, is not certain; most probably he respects them all; for several good Greek and Latin Copies read it, ἐν ταῖς μέγαις θανάτοις, and ἐν ταῖς μέγαις κινδύνου, a tantis periculis. From such and so many Deaths or Dangers.

should not trust in our selves, but in God which raiseth the dead.

again.

10. Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.

ministry in his Service.

11. You also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

private Designs; and exercising my *spiritual* † Gifts

Confidence in God, without whom *A. D. 57.* no human Strength can avail any Thing; but by whose Power even the Dead shall be raised to Life

10. And I rest fully satisfied, That the same good Providence that has already delivered me from such \* and so many Distresses, will not fail to protect me in the future Course of my Ministry

11. For which I have had, and trust shall still have, the Concurrence of *your* Prayers with my *own*; and then as you *all* contribute toward my Safety and Protection, you may *all* have the Pleasure of rejoicing and giving Thanks for it along with me.

12. As to my *self*, whatever the Dispensations of Providence toward me, or the ill Opinion some Men may have of me, be, this inward Comfort I always enjoy, and will glory in, that I have performed my *Christian Ministry* in every Place, agreeably to the Abilities God has bestowed on me, preaching the Gospel-Doctrine † free of any sinister or

without

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† Ver 12. *In Simplicity, not with fleshly Wisdom, &c.* He plainly strikes at the cunning Insinuations of their *philosophical* and *rhetorical* Teachers. 'Ουκ ἐν κακουργίᾳ, ἢ ἐν πονηρίᾳ, ἢ ἐν ἐνδουλεύσει λόγων, ἢ ἐν συμπλοκῇ σοφισμάτων. Chrysost.

† Ib. *But by the Grace of God, i. e.* By exercising his *spiritual* Gifts. 'Αλλ' ἐν ταῖς ἐνδοξίαις καὶ τέρασιν, ὧς χάρις θεοῦ. Theophylact.

*A. D.* 57. without any Mixture of Ostentation or human Artifices to set them off. And especially among you *Corinthians*.

13. For we write none other things unto you, than what you read or acknowledge, and I trust you shall acknowledge even to the end.

and always will be.

14. As also you have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

Christ's Judgment, as Disciples converted and saved by my Doctrine and Ministry.

15. And in this confidence I was minded to come unto you before, that you might

\* *ABs* xx. have a second benefit:

Time, for your further Instruction and Confirmation in the Christian Religion.

16. And to pass by † See 1 *Cor.* † you into Macedonia, xvi. 6, 7. and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that

13. And this *Sincerity* of mine, is what you have always read in my *Writings*, and heard from me in my *Preaching*; you were *all* very sensible of, and free to acknowledge it when I was with you; and I hope you are so still,

14. A great *many* of you, I can safely and gladly say, have owned and gloried in *me* as your true Apostle and Teacher; and I will accordingly glory and rejoice in *them* at the Great Day of

15. And with this full Confidence and Satisfaction in such of you as do thus respect and esteem me, was I fully intended to come \* and visit your Church a second

16. Defining not † to call upon you in my Way to *Macedonia*, but to to come to you from thence, and to take Provisions of you for my Voyage \* to *Jerusalem*,

17. And what if I did not actually come according to my first Purpose? Have any of your *new Factions* any Reason from thence to say I am an uncertain, fickle, and deceitful Man †, acted purely by

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† *Ver.* 17. In the *Hebrew* and *Hellenistick* Languages *yea* is as much as to *affirm*, *nay* to *deny*. For a Man to have his *yea*, *yea*,

that with me there should be yea, yea, and nay, nay? by Self-Interest, and have no Regard to my Word? *A. D. 57.*

18. But *as* God is true, our word toward you, was not yea and nay.

ways uniform and consistent with myself.

19. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and yea, but in him was yea.

20. For all the promises of God in him *are* yea, and in him amen, unto the glory of God by us.

21. Now he which stablishes us with you in Christ, and hath appointed us, *is* God: it, by the miraculous

22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

*Pledge* of our future Enjoyment of them, if we perform the Conditions annexed to them. 'Tis very un-

18. GOD can testify, my Preaching and Conversation among you has shown me to be quite another Sort of Person, always

19. As to my Christian Doctrine, as both myself and Timothy \*, and Silvanus under me delivered it to you (especially that principal Point of CHRIST *as a crucified † and risen Saviour*) you know it was *one and the same* from us all.

20. For I founded the Truth and Certainty of all the gracious Promises in this glorious Dispensation of the Gospel preached by us the Apostles of Christ, upon him † as a *crucified Redeemer*, and a *risen Saviour*.

21. The Truth of which Christian Doctrine God has sufficiently demonstrated both to you and me, and confirmed us in the Belief of it, by the miraculous Gifts of his *Holy Spirit*.

22. Which Gifts and Graces are as perfect a Ratification of his Promises in Christ, as the Seal is to a Deed or Covenant; and are a Pledge of our future Enjoyment of them, if we perform the Conditions annexed to them. 'Tis very unjust

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yea, and his nay, nay, is to be true and faithful; but to be yea and nay at the same Time, is to be false and contradictory. Wherefore the Rev. Dr. Mill; has well observed the true Reading of this Place to be *ναι καὶ ναι*, yea and yea, according to the antient Copy of Beza. For to double the Phrases, makes the Sense directly contrary to the Scope of the Apostle.

† *Per.* 19 and 20. See 1 *Cor.* i. 23. ii. 2. v. 1, 2, &c.

**A. D. 57.** just therefore for a Person thus qualified with all the Marks of a true *Apostle*, and so constant and consistent in his Doctrine as I am, to be accounted an *inconstant* and a *selfish* Man.

23. Moreover, I call God for a record \* upon my soul, that to spare you I came not as yet unto Corinth.

23. But to tell you the true Reason of my not coming at the Time appointed; I call God to witness, it was neither out of Slight to my *Friends*, nor Fear of my *Enemies*, but purely out of Tenderness to the *obstinate* and *offending* Part of you; to suspend for a while the Punishment I threatned, in a charitable Hope of their Amendment and Reformation.

24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

24. When I speak of *threatning* and *sparing* your Offenders, I would not be understood to challenge any *absolute Power* over you or your religious Principles; no, I am only your *Assistant* in *Christianity*; 'tis *Jesus Christ*†, not I, in whom you believe as your *Lord* and *Master*.

\* Ver. 23. Upon my Soul — *Ψυχὴν* — Upon my Life — As much as to say, *May I die if it be not true.*

† Ver. 24. *Τὸ ὑμῶν πίστις ἐστὶν ἡμεῖς*. For ye have stood in the Faith, i. e. of *Jesus Christ*, not of me.



## CHAP. II.

### The CONTENTS.

He proceeds to shew the Reason of his not coming to Corinth so soon as he intended, to be his real Clemency toward the scandalous Offenders. Expresseth his Tenderness toward them all. Desires that even the incestuous Person should be received into the Church again, upon his Repentance. Declares his own Sincerity, and the difficult Charge of the Apostolical Office: With a Reflection upon their new Teachers that opposed him.

**A. D. 57.** **BUT** I determined this with my

**I.** **T**HE Respect and Love I have for you, was indeed

## Ch. II. *2d Epistle to* CORINTHIANS.

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my self, that I would not come again to you in heaviness. *A. D. 57.*

deed the true Reason why I came not to *Corinth* at the appointed Time, when I found my Presence would be a Matter of universal Grief to your Church, by the sharp Severities I should have been obliged to exercise upon the incorrigible Offenders against me and my Doctrine.

2. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

2. And had I done it, what Comfort could I have had among a People I so much love, and yet am forced to punish in so severe a Degree?

3. And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoyce, having confidence in you all, that my joy is *the joy* of you all.

3. I have therefore written you my Mind before-hand, that by a timely Reformation of the Disorders of your Church, I might not have the Trouble and Vexation of punishing instead of congratulating, when I come to visit you. And I hope you have some Regard to my Peace and Satisfaction, as if it were your own.

4. For out of much affliction and anguish of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

whole Church, by procuring their Reformation.

4. When I wrote to you such severe Orders for the excommunicating \* your obstinate Transgressors, it was so far from any *Delight* I took in correcting and punishing, that on the contrary, it came from me with the deepest Sorrow and Vexation, and from the necessary Regard I have to the Good and Benefit of your

5. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

5. If the *incestuous Person* in particular; has, by his Crime and Punishment, become a Scandal and a Grief, *you* have your Share in it as well as *I*. I will not take

E c 2

it

*A. D.* 57. it to my *self* in particular, because I am unwilling any Way to bear too hard upon *you* or *him*.

6. Sufficient to such a man *is* this punishment, which *was insisted* of many. we will no further

7. So that contrariwise, *ye* ought rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with over-much sorrow.

8. Wherefore I beseech you that *ye* would confirm your love toward him. *Crime*, not his *Person*, and out of a Design for his *final* Good and Benefit.

9. For to this end also did I write, that I might know the proof of you, whether *ye* be obedient in all things. I shall have attained the main Purposes of my first Epistle to you.

10. To whom *ye* forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11. Lest Satan should get an advantage of us: for we are not ignorant of his devices.

6. And since I find you have, pursuant to my Direction, unanimously excommunicated him, that's enough; if he will repent, aggravate either his Sin or Punishment.

7. On the contrary, upon his giving Signs of true Reformation, I advise you to be tender to him, and restore him again to the Communion of the Church, for fear that by excluding him too long, you run him into Despair.

8. Wherefore I earnestly desire of you to show him, that your present Punishment of him proceeded from a Hatred of his

9. And then when I shall have reformed and restored the Offender to the Church, and at the same Time tried and proved *your* obedient Temper toward me, I shall have attained the main Purposes of my first Epistle to you.

10 & 11. Be assured therefore, that whatever notorious Offender you shall, upon his Repentance, unanimously receive again into Communion, he has *my* Pardon and full Consent to it, which I give him by my Apostolical Authority derived from Jesus Christ; and from a tender Regard to you and your whole Church; for fear the *Devil* should lay any Hold of our Severities, and hurry any one of



of your Members into Despair, and so into Destruction. *A. D. 57.* For I am well aware, *that* is one of his cursed Devices for the Ruin of Mankind.

12. Furthermore, when I came to *Troas* to *preach* Christs gospel, and a door was opened unto me of the Lord,

13. I had no rest in my spirit, because I found not Titus my brother, but taking my leave of them, I went from thence into *Macedonia*.

was under the utmost Uneasiness, left the Place, and went immediately into *Macedonia* in Search of him.

14. Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

comfortable Knowledge of his true Christian Religion.

15. For we are unto God a sweet favour of Christ, in them that are saved, and in them that perish.

while others embrace and are saved by it; yet are my sincere Endeavours acceptable to God in respect to *all*.

16. To the one we are the favour of death unto death; and to the other, the favour of life unto life: and who is sufficient for these things?

utmost Endeavours,

12 & 13. And to give you a further Instance of the real Concern I have for you, and that my not coming to you at the Time prefixed, was out of no Humour or Disrespect to you: Let me tell you, that as soon as ever I came to *Troas*, in my Way toward you, and found there sufficient Work to detain me, not finding Titus there to give me an Account of the Success of my last Letter, and of your State and Welfare; I

14. At which Place I found him, and received of him a very comfortable Account of your Church in general; whereupon I bless God for the happy Success he is pleased to bestow on my Labours, in propagating the comfortable Knowledge of his true Christian Religion.

15. And indeed whatever the Success of my Ministry be, tho' some (nay the greater Part of) Men refuse its Evidences, and perish by their wilful Obstinacy,

16. 'Tis too true, some People are of an ingenuous and well-disposed Mind, capable of being wrought into the true Faith and Means of Salvation, while the Majority are of so corrupt and irreclaimable a Temper, that our and the clearest Evidences, will

A. D. 57. not avail to reconcile them to Truth, and keep them from Destruction. The Gospel Ministry is therefore a difficult and laborious Charge; take Heed what *Leaders* you follow, for it is not every *Pretender* that is equal to so great a Work \*.

17. For we are not so many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

17. But rely upon me and my Fellow Apostles, who do not, like † your *new Teachers*, adulterate and pervert the Gospel-Doctrines to make ourselves *Heads of Parties*, and for private † Gain and Applause; but preach them in the same Plainness and Purity, in which CHRIST himself delivered them to us.

\* Ver. 16. *And who is sufficient for these Things?* Beside the Paraphrase; which I take to be most agreeable to the main Scope of the Apostle, there is another Way of supplying the Sense of this Clause, viz. *None can answer all the Ends and desired Effects of his Preaching; but still our Sincerity of Endeavours renders us acceptable to God, as if we had attained them with all Men alike.*

† Ver. 27. *For we are not as many.* Ὅς οἱ πολλοί, the many, the Generality, the major Part. Which shows that the Principles of these *Factions* St. Paul wrote against, had spread themselves to a very formidable Degree.

Note, The Word πολλοί is used with the Article but four or five Times in the New Testament, and is then very emphatical, always denoting, the many, the major Part, or all Mankind.

‡ Καταλλάσσετε, selling, bartering for Gain.



### CHAP. III.

#### THE CONTENTS.

*What the Apostle says of himself and his own Sincerity, is to be only taken as a Vindication from the Aspersions of their false Teachers, and not as any needful Recommendation of himself to theirs, or any other Churches. Their Conversion to Christianity by his Preaching and Miracles, was a sufficient Recommendation. Plain and*

*and undisguised Preaching best becomes the Gospel Dispensation; shown from a Comparison between it and the Jewish Law, in respect of the Obscurity and figurative Nature of the one, and the Plainness and Perspicuity of the other. The Gospel Ministry more honourable than that of the Law.*

1. **D**O we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you.

*new Teachers get themselves recommended to you.*

2. Ye are our epistle written in our hearts, known and read of all men.

3. *For as much as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.*

*the Gospel, is as much greater than that of the Law, as can be expressed by comparing that which is written in a Book, with that which is imprinted inwardly in the very Heart and Soul itself.*

1. **B**Y thus insisting upon my own Sincerity (*Ch. ii. 17.*)

I would not have any of you imagine I wanted any Recommendations to your Church, or needed your good Word to set me off to any other Christian Churches; as I find some of your

2. I appeal to the World, whether your wonderful Conversion to the Christian Religion by my Doctrine and Miracles, be not a sufficient Recommendation of me as a true *Apostle*.

3. Those Evidences, by which you were so fully convinced of the Power and Truth of Christ's Religion, are beyond the Applauses of any Tongue or Pen, and are as clear a Demonstration of a divine Hand, as that of the Ten Commandments upon the Tables of Stone \* (*Exod. xxxi. 18.*)

And the Power and Efficacy of

E c 4

4. And

\* Ver. 3. *Not in Tables of Stone.* By the Comparison here made use of between the *Legal* and *Gospel Dispensation*, it appears that the Apostle's Argument for vindicating his Apostolical Ministry in this Chapter, was levelled at their Teachers of the *Judaizing Faction*, and is continued on through the 4th and 5th Chapters.

A. D. 57.

4. And such trust have we thro' Christ to God-ward.

4. And I am fully assured from thence, that God will not only justify my Sincerity, but will constantly assist, and still give the same Success to my *Christian Ministry*.

5. Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God. Religion.

5. 'Tis upon *him*, and the Powers of his *Spirit*, that I rely; not upon any Sufficiency of my own Reasoning and Abilities, for converting Mankind to the *Gospel*.

6. Who also hath made us able ministers of the new Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

6. His extraordinary Endowments, not my own Qualifications, enable me to propagate the Doctrines of this new Covenant with Success; a Covenant far exceeding that of the *Mosaical Law*, in its Doctrines and Privileges.

For while our Breaches of the *Moral*\*, and the natural Insufficiency of the *Ceremonial Law*, leave us still Sinners, and obnoxious to Death and Punishment, the spiritual and powerful Religion of the *Gospel* restores us to divine Favour, Life, and Happiness.

† But if, it is, and if.

7. But † if the ministration of death written, and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away:

8. How shall not the ministration of the Spirit be rather glorious?

7 & 8. † And as the Dispensation it *self* is more excellent, so the *Christian Ministry* is proportionably more honourable than the *Mosaical Priesthood*. For if God was pleased to shew such Testimonies of Honour and Respect to *Moses*, the Minister of an imperfect and temporary Dispensation, by giving a supernatural Lustre and Brightness to his Face, at its first Deliverance at Mount *Sinai*; (which Brightness, like the *Law* he gave, lasted but for a while) how much more illustrious and honourable must you conceive God intends *Christ* and his Gospel-Ministers and *Apostles* to be,

\* See Jer. xxxi. 31, Eccl. viii. Rom. vi. 4, 15,

be, who deliver a Dispensation *essentially* good, pure, *A. D. 57.* and spiritual?

9. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

must the *Christian* Religion and its *Ministry* be, which supplies all the Defects of the other, and gives full Pardon, Life \*, and Happiness, to all true Believers?

10. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

For if that which is done away was glorious, much more that which remaineth is glorious.

12. Seeing then that we have such hope, we use great plainness of speech.

preaching it, is sufficient to justify that Plainness, Simplicity, and unaffected Freedom of Speech, with which I deliver its *Doctrines*, and vindicate the Honour of its true *Ministers*. And you ought, upon this Score, to be so far from undervaluing, as to esteem and respect me the more.

13. And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished.

*typical* Nature of the *Law* he was about to deliver; the ultimate

9. If, I say, such Tokens of divine Honour and Regards ushered in that *Law* that was *defective*, and but preparatory to the future and *perfect* Method of Salvation, much more honourable

10 & 11. Indeed the Difference is so great, as to admit of no Comparison between a Religion and a Ministry that is short and temporary, and one that carries such *internal* Excellency, as to make it constant and unchangeable to the End of the World.

12. Now this Excellency and Clearness of the *Gospel* Religion, and the Assurance I have, by the divine Assistance, of successfully

13. For we *Christian* Apostles, have no Occasion to veil and cover the Sense of our *Doctrines*, as *Moses* did his *Face*. His covering his Face, the full Lustre whereof the *Israelites* could not bear, signified the obscure and

\* Ver. 9. *The Ministration of Righteousness, the Source of Justification.*

A. D. 57. ultimate End and Meaning of which was not understood by that People\*.

14. But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

15. But even unto this day, when Moses is read, the veil is upon their hearts.

bath-Day to them, Moses when he gave

16. Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

the Jewish Nation shall be converted to the Christian Faith, by duly and impartially comparing their Law and Prophecies with Christ and his Religion, they will then perfectly see and understand the true Intention and spiritual Meaning of them.

17. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty †.

14 & 15. Nor indeed do their Posterity yet understand those Types and Prophecies of the Old Testament, which are no Way perfectly to be apprehended and fulfilled, but as they relate to Jesus Christ. And by their obstinate Disbelief of him as their true Messiah, the Veil is, as it were, still upon their Minds; and they can no more understand the true Intent of their Law and Prophets, that are read every Sabbath-Day to them, than they could see the Face of Moses when he gave them the Law.

16. But as, when Moses upon the Mount turned his Face from the People towards God, he then took off his Veil: So whenever the Jewish Nation shall be converted to the Christian Faith, by duly and impartially comparing their Law and Prophecies with Christ and his Religion, they will then perfectly see and understand the true Intention and spiritual Meaning of them.

17. For Jesus Christ is that true Messiah described and foretold by the Jewish Prophets, and his Religion and Doctrine the full Accomplishment, and ultimate

Signi-

\* Ver. 13. That the Children of Israel could not stedfastly look unto, &c. *οὐκ ἔβλεπον ἀσθενῶς*, &c. For that [or to denote that] the Children of Israel did not attend to, or understand, the ultimate Design of the Law, that was designed to be, and is now, abolished. The Expression is plainly intended to denote the Effect itself, not the Cause of their Ignorance. Moses was veiled to denote their Ignorance; not that they were made ignorant by his putting on the Veil.

† Ver. 17. There is Liberty. This Liberty [*ἐλευθερία*] is either the same with [*παρρησία*, Verse 12.] Freedom and Plainness

Signification of the *Ceremonial Law*. Well therefore *A. D. 57.* may such a clear and *spiritual Religion* set its *Ministers* and *Apostles* above the vain *Flourishes* of *Gentile Orators*, and the obscure *Traditions* of *Jewish Doctors*, and make *them* preach it with a noble *Freedom*, and undisguised *Plainness* of Speech.

18. But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

18. And thus by a full and clear Understanding of our glorious Religion of the *Gospel*, we preach it to the World with perfect Plainness and Simplicity; and in so doing, we are the true Representatives of *Christ*, our glorious Master, by whose Spirit we are guided and directed, and are more and more like *him* who is *Light* and *Truth* itself\*. And thus we, and all good Christians, guided by the plain and clear Revelation of God's Spirit, and living up to Christ's Commands, will gradually become like to *him* here in true Virtue, and more like *him* hereafter in *Glory* and *Happiness*.

*Plainness of Speech*; or else *Freedom* from the *Jewish Ceremonies*. The latter is the Sense of the judicious *Dr. Clark*; (Serm. Vol. III. and *both* Senses in Vol. V. Serm. 17.)

\* Ver. 18. *Kαθ' ὃς καὶ Κυρίου πνεύματος* — *As by the Spirit of the Lord*: Or *by the Lord*, (viz. CHRIST, who I said, ver. 17. was) *the Spirit*. The Sense either Way is, *That as Christ and his Religion is the true spiritual Meaning and Fulfilling of the Mosaical Law, so his Apostles and Ministers are in their Preaching and Office more clear and illustrious, in Proportion to the Excellency and Clearness of JESUS CHRIST and his Doctrine.*



## CHAP. IV.

### The CONTENTS.

*The Dignity of the Gospel Ministry, and the divine Power attending it, a great Encouragement to the Apostle's conscientious*

*stientious Discharge of it, under the Reproaches of his Adversaries; with a Reflection on their false Teachers. Sufferings for Religion, and divine Deliverances from those Sufferings, a plain Proof of a true Apostle. The future Prospects, a Support under Christian Sufferings.*

A. D. 57. 1. **T**herefore seeing we have this ministry, as we have received mercy, we faint not:

what gives me Life and Spirit to go through it, under all the Reproaches of my *Adversaries* †.

2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every mans conscience in the sight of God.

3. But if our gospel be hid, it is hid to them that are lost:

4. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

to Mankind.

5. For we preach not our selves, but Christ

1. **T**HE due Sense then I have of the Honourableness of my Christian \* Ministry, and the divine Assistance accompanying my sincere Discharge of it, is and Spirit to go through it, under all the Reproaches of my *Adversaries* †.

2. In the Performance of which Office, I scorn to make Use of those private and unwarrantable Practices that some of your *new* Teachers have Recourse to, in order to exalt *themselves*, and depress *me*. I desire to recommend myself by nothing but the Plainness and Purity of my Doctrine, that will stand the Test both of God, and of all well-disposed Men.

3 & 4. Nor can what I have preached and written to *you*, be denied to be the sincere Gospel Truth, unless by such sensual and profligate Men, whose Affections are so wedded to their temporal Ends and Advantages, that they have no Relish of the wise and glorious Purposes of the Religion of *Jesus Christ* the Son of God, the Image of the Father, and the Revealer of his true and last Will

5. For I have not given the least Occasion to any to suspect I set

† See Chap. iii.

† See Note on Ver. 3. *ib.*



Christ Jesus the Lord; set up myself for a Head of \* a *A. D. 57.*  
and our selves your Party for any private Advantage,  
servants for Jesus sake. but preach Jesus Christ as the  
common Lord \* and Head of all Christians; pretending  
my self to be, like the other Apostles, nothing more  
than a Minister † under him, and ready to do any  
Kind of Services for your Edification in his Religion.

6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

6. His Minister, I say, whom God the Father and Creator of all Things, who by his Word produced Light from Darkness, has declared to be the true Messiah, the last and most glorious Revealer of his Will to Mankind, by the Excellency of his Person, Power, and Doctrine; which, by the Il-

luminations of his Holy Spirit, he has enabled us his Apostles truly to understand, and preach to the World.

7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

7. These Endowments of the Spirit are conferred upon us weak and mortal Men, to be a more absolute Demonstration that the Miracles we work, for the Confirmation of the true Religion, are

perfectly divine, and can have no Mixture of human † Artifice, Wisdom, or Contrivance.

8. We are troubled on every side, yet not distressed: we are perplexed, but not in despair;

8 & 9. An Argument that is yet further confirmed by that wonderful Providence that attends us under all the Difficulties of our Ministry, not suffering us to despair or shrink under the hardest Calamities; delivering us even when there seems no Hope for an Escape, and raising us up

9. Persecuted, but not forsaken: cast down, but not destroyed;

from the very Jaws of Death.

10 & 11.

\* Ver. 5. *We preach not our selves*, i. e. not our selves as Lords. Ἀλλὰ Χριστὸν Ἰησοῦν Κύριον, but Christ Jesus as the Lord.

† Ib. διὰ Ἰησοῦ, For Jesus Sake, or by or through Jesus, i. e. by his Commission.

† See 1 Cor. ii. 4, 5.

**A. D. 57.** 10. Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11. For we which live, are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. to an endless *Life* and Power.

12. So then death worketh in us, but life in you.

of Persecution and *Death*; it gives you that embrace it, a full Assurance of eternal *Life* and Happiness.

13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak.

*Sorrows of Death* made him declare, he yet hoped to walk before God in the Land of the Living; makes us also to continue to preach the true Religion in the midst of the utmost Distresses and Oppositions.

14. Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.

10 & 11. And thus, as the continual Sufferings and frequent Hazards we undergo for his Religion, are a constant Resemblance of his Death and Sufferings for us, and an Expression of our Faith in them; so the marvellous Protection and Deliverance we have from them, are both a Resemblance of his *Resurrection*, and a clear Proof, that that *Saviour* who can thus raise us from Dangers and Death, is himself risen

12. So that, while preaching the Gospel procures us, the Apostles of Christ, innumerable Hazards of Persecution and *Death*; it gives you that embrace it, a full Assurance of eternal *Life* and Happiness.

13. For our Courage and Constancy under these Sufferings is founded upon the same Principle with that of the *Psalmist* \*; (*Psal.* cxvi. 10.) That religious and solid Faith in the Truth and Power of God, *That in the Midst of the*

*Sorrows of Death* made him declare, he yet hoped to walk before God in the Land of the Living; makes us also to continue to preach the true Religion in the midst of the utmost Distresses and Oppositions.

14. Namely, *This* perfect Assurance, that the God who raised up the Lord Jesus from the Grave, will, one Day, in Reward of all our Sufferings for his Sake,

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\* Ver. 13. *I believed, and therefore I have spoken* ———  
 Note, I will not undertake to determine, whether these Words were spoken by *David*, or by him in the Person of *Christ*. For the latter Sentiment, let the Reader see Mr. *Pearce's Dissertation* on this Passage.

Sake, raise up *us* and *all* true Christians from Death, *A. D. 57.*  
by the Power of the same *Jesus*, who will then present *us*  
to God his Father, as fit and proper Subjects of eter-  
nal Happiness.

15. For all things  
*are* for your sakes,  
that the abundant  
grace might, through  
the thanksgiving of  
many, redound to the  
glory of God.

15. For *your* Sakes then, as  
well as my *own*, I patiently un-  
dergo these Hardships; that the  
more I convert and bring to the  
Means of Salvation, the greater  
Glory and Praise may redound  
to God.

16. For which cause  
we faint not, but  
though our outward  
man perish, yet the  
inward man is re-  
newed day by day.

16. And upon these Accounts  
I prosecute my Ministry with un-  
daunted Zeal; and while my Bo-  
dy labours under Persecution, my  
Mind gathers continual Patience,  
Spirit, and Resolution \*.

17. For our light  
affliction, which is  
but for a moment,  
worketh for us a far  
more exceeding *and*  
eternal weight of  
glory;

17. Being fully assur'd, that  
the short and present Afflictions  
of this Life, will be recompens'd  
by a vast Reward that bears no  
Proportion to them;

18. While we look  
not at the things  
which are seen, but  
at the things which  
are not seen: for the  
things which are seen,  
*are* temporal: but the  
things which are not  
seen, *are* eternal.

18. And having little or no  
Regard to the Satisfaction of the  
present visible World, but all my  
Aims fix'd upon the invisible ones  
of another; the one being short  
and momentary, the other per-  
fect and eternal.

C H A P.

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\* Ver. 16. *Is renewed*, i. e. *Tō wísu, tō éanidi, tō*  
*éydytē, with Faith, Hope, and Courage.* Chrysostom.



## CHAP. V.

## The CONTENTS.

*The same Argument continued. The Prospect of future Happiness, and the full Assurance of it by the Gifts of the Holy Spirit, animates the Apostle in his Sufferings for the Gospel; and makes him earnestly (tho' not impatiently) wish to be dissolved from the Troubles of the present Life. Justifies his Behaviour against the Judaizing Faction. Answers their Prejudices against him for embracing the Gentile Converts as equally a Part of the Christian Church with themselves; and proves the Reasonableness of his so doing.*

A. D. 57. 1. **F**OR we know, that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

\* Ch. iv. 16, 17, 18.

2. For in † this we groan earnestly, desiring to be clothed upon with our house which is from heaven:

3. If so be that being clothed, we shall not be found naked.

I. **T**HUS (I say \*) I patiently endure all my bodily Afflictions, upon a sure Prospect, that after I have laid down this frail and earthy Body, God will invest and adorn me with one that is heavenly and immortal.

2 & 3. In this bodily State I labour under so many Pressures and Difficulties, as cannot but make me wish (tho' not impatiently) after that heavenly Tabernacle. Especially upon the Assurance, that when I leave † *this* I shall not fail of the *other*.

4. In-

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† Ver. 2. *In this we groan*—Εν τῷ σώματι, i. e. in this (bodily, Tabernacle, if it agrees with τὰ σώματα in the first Verse; or else ἐν τῷ σώματι may signify now, in the mean while, at this Time. So ἐν ὧς signifies, Luke xii. 1. Act. xxiv. 18. See Noldius in Hebr. Partic. [Bezoth.]

‡ Ver. 3. "Εγώ, If so be, or since that, ἐνδυσάμενοι, being clothed (several Copies read it ἐκδυσάμενοι, being unclothed,

4. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

and that is sure of attaining, one Day, to a Condition of perfect Ease and Happiness.

5. Now he that hath wrought us for the self same thing, *is* God, who also hath given unto us the earnest of the Spirit.

Enjoyment, by the Gifts and Graces of his *Holy Spirit* now conferr'd upon us.

6. Therefore *we* are always confident, knowing that whilst we are at home in the body, we are absent from the Lord:

try to us, and take *Home*.

7. (For we walk by faith, not by sight.)

8. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

I were with *Christ* in a blessed and eternal Abode.

4. Indeed the bodily Uneasinesses are such, that if it could be helped, I could wish to be translated to my *heavenly* and happy Mansion, without undergoing the Pains of dying, and be released from this painful Life. A Desire which is but natural to one in a mortal and troublesome State,

5. Nor can we but have our Eyes and Thoughts fix'd upon that happy Condition, since *God*, who has given us the Promise of it, has already given us a perfect Earnest and Pledge of our future

6. This *Promise* and Pledge fills us with Life and Spirit under the Hardships attending our *Ministry*, makes us look on this Body as a *Tent* only for *present* Reception, and this *World* as a foreign Country to us, and take *Heaven* for our lasting and proper

7. (For thus the present State is a State of *Expectation*, not of *Enjoyment*.)

8. And while these Hopes render me patient and zealous in my Christian Ministry, yet they cannot but, at the same Time, fill me with earnest Desires, that the Journey of *Life* were over, and

F f

9. In

*cloathed*, i. e. of this *Body*,) *We shall not remain naked, but shall have a heavenly one in its Room.* Which indeed is the much clearer Construction, it seeming plainly to be opposed to the *interpretations* in the 2d Verse.

*A. D. 57:* 9. Wherefore we labour, that whether present or absent, we may be accepted of him.

10. For we must all appear before the judgment - seat of Christ, that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God, and I trust also are made manifest in your consciences.

you such Testimonies of it too.

*2* *Cb. iii. 1.* 12. For we commend not our selves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to *answer* them which glory in appearance, and not in heart.

13. For whether we be besides our selves, † *it is* to God: or whe-

9. In the mean while, my utmost Endeavours are spent in so discharging my Office here, as not to fail of an Acceptance with him hereafter.

10. A Matter this of infinite Consideration to us *all*: For a Day is coming, when every Part of our Behaviour in these Bodies of Flesh, must be tried at the great and impartial Tribunal of *Christ*, and receive a Reward or a Punishment proportionable to the *Good* or *Evil* of it.

11. A due Sense of which terrible and just *Judgment*, renders me the more earnest in persuading Men to embrace the *Gospel* Religion, and to believe *me sincere* in *preaching* it. How truly I am so, is perfectly known to *God*; and I hope I have given as may have inwardly convinced

12. Nor do I repeat \* these Assurances of it, as if I wanted Recommendation, or suspected the good Opinion of the sound and sober Part of your Church, but only to stop the Mouths of those boasting *Teachers* that would undervalue *me*, while they have *really* nothing valuable in *themselves*.

13. Those *Jewish* Zealots are so prejudiced at my embracing the *Gentile* Converts as equally Mem-

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† Ver. 13. *Θεῷ, It is to God* — *ὑμῖν, for your Cause*. The Context in the following Verses seems plainly to determine the Justness of my Paraphrase of this Verse.

whether we be sober, Members of the Church of *A. D. 57.*  
*it is for your cause.* Christ with *themselves*, that they  
 represent my Defence of myself in that Point, as a  
 Piece of perfect Madnes and Distracti<sup>o</sup>n. Whether  
 it be so or no, *God* is the best Judge, in whose Cause I  
 act. But if this Part of my Conduct be upon just and  
 good Grounds, you *Gentile* Christians have the happy  
 Advantage of it, while *they* shall be condem'd for their  
 rash and uncharitable Censures.

14. For the love of  
 Christ constraineth us,  
 because we thus judge,  
 that if one died for all,  
 then were all dead:

14. For the Death of *Christ*  
 extending to the merciful and  
 gracious Pardon of *all* true Be-  
 lievers among all Mankind, na-  
 turally supposes that the whole  
 World, *Jews* as well as *Gentiles*, were *equally* in a State  
 of Sin and Death, and consequently ought to make *us*  
 and *them* conclude the *one* to be as capable \* of the Be-  
 nefits of his Sufferings as the *other*, and obliges us to  
 preach the *Gospel* to them *all* without Distinction.

15. And *that* he  
 died for all, that they  
 which live, should not  
 henceforth live unto  
 themselves, but unto  
 him which died for  
 them, and rose again.

15. And this *universal* Redemp-  
 tion of *Christ* ought to disengage  
 all that embrace his Religion from  
 all selfish and worldly Interests;  
 from, all Notions of *engrossing* the  
 Mercies of God, and the Privi-  
 leges of his Religion to *themselves*;  
 (as the *Jewish* Christians are apt to do;) and to pro-  
 mote the Propagation of it among *all* Nations, to the  
 Honour of that *Saviour* who died for the Expiation of  
 their Sins, and has given them a full Assurance of  
 Pardon and future Happiness by his Resurrection.

16. Wherefore hence-  
 forth know we no man  
 after the flesh: yea,  
 tho' we have known  
 Christ after † the flesh,  
 yet now henceforth  
 know we *him* no  
 more.

16. For this Reason therefore,  
 I look upon no Man as the better  
*Christian* upon Account of his  
*Birth, Country, or Extraction,* or  
 for his being *circumcised* or not.  
 'Tis true, indeed, even we the

F f 2

*Apostles*

\* Ver. 14. *Then were all dead.* For the particular Stress  
 of the Apostle's Argument here against the *Jewish* Christians.  
 See my Paraphrase on *Rom. v.* from *Verse 6.* to the End.

† Ver. 16. *Christ after the Flesh.* See *Rom. ix. 5.*

*A. D. 57.* *Apostles* had once a Notion of *Christ* as of a *temporal Monarch*, a *Messiah* born and circumcised a *† Jew*, to reign for the Glory and Splendor of *our* particular *Nation*. But we have *now* quite *other* Apprehensions of *him* and his *Religion*.

17. Therefore if *any* man *be* in *Christ*, *be* is a new creature : old things are past away, behold all things are become new.

18. And all things *are* of *God*, who hath reconciled us to himself by *Jesus Christ*, and hath given to us the ministry of reconciliation ;

19. To wit, that *God* was in *Christ*, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.

20. Now then we are ambassadors for *Christ*, as though *God* did beseech *you* by us : we pray *you* in *Christ's* stead, be ye reconciled to *God* \*.

Reconciliation to him.

21. For he hath made him *to be* sin for us, who knew no sin ; that we might be made the righteousness of *God* in him.

Capacity of eternal Pardon and Salvation. CHAP.

17. The main Thing therefore that makes a true *Christian*, is the Reformation of his Mind and Practices according to the *Rules* of the *Gospel*. The *old* Notion of being the Seed of *Abraham*,

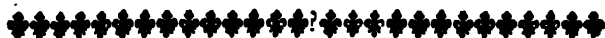
18 & 19. This is the Condition *God* has *now* appointed for our obtaining the Benefits of his Sufferings for the Sins of the whole World, *Gentiles* as well as *Jews*. Thus extensive is the *Gospel* Covenant, and *God* has ordained us his *Apostles* thus to declare and preach it to all Mankind.

20. All that *we* pretend to therefore is, to be *Christ's* Ambassadors and Representatives, to exhort and persuade Men in the Name of *God*, and of *Jesus Christ*, to come in and embrace these gracious Terms of Pardon and

21. Gracious indeed beyond all Expression ! Since *God* has given up the innocent and unspotted Son of his Bosom to be a Sacrifice for our Sins ; by the Atonement whereof we are put into a perfect

\* Ver. 20. Be ye reconciled to God. Καταλλάγητε θεῷ—  
Make your Peace with God. See *Matth.* v. 28.





## C H A P. VI.

## The CONTENTS.

*By the Warnings given in the 14th Verse, &c. the Apostle plainly seems to address himself to the Gentile Converts of the Corinthian Church in this Chapter. Wherein (having before own'd and proved them to be true Members of the Christian Church as well as the Jewish ones, Chap. v.) he now exhorts them to live worthy of their Profession; proposing to them the Example of his own Purity, Constancy, and Patience. Expresses his Love and Regard toward their whole Church. Warns them to forbear the Freedoms they took in partaking of idolatrous Entertainments, from the Danger and Inconsistency of such Practices with the Christian Faith and Worship: And from some Passages of the Old Testament.*

1. **W**E then as workers together *with him*, beseech you also, that ye receive not the grace of God in vain.

Care to live worthy of so holy a Profession.

2. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now *is* the accepted time; behold, now *is* the day of salvation.)

acceptance with him.)

3. Giving no offence in any thing, that the ministry be not blamed.

be prejudiced against it, or lose the good Effects of it.

1. **A**S an Apostle of Christ, and a Minister under him, I earnestly exhort you Gentile Converts, since you have obtain'd the Favour of being the true Members of his Church, to take all

2. (Remember those Words of the Prophet (*Isai. xlix. 8.*) *Wherein God the Father declares his Acceptance of the Gentile World, as his Church, in Christ the Messiah;* and that this Promise is now fulfill'd by our preaching and converting you to the Christian Faith. *Now is the Time for your Ac-*

3. Which Office I endeavour to perform with the utmost Care and Caution, so as not to give the least Occasion to any Persons to

A. D. 57.

4. But in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,

6. By pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned.

6. By Purity of Conversation, by the due Improvement of my Knowledge of divine Mysteries, by Long-suffering and Forgiveness of all Provocations; by the diligent and proper Use of the various Gifts of the Holy Spirit, for the real Good and Benefit of Mankind.

7. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

whether of Prosperity or Adversity.

8. By honour and dishonour, by evil report and good report: as deceivers, and yet true:

8. By bearing, with an equal Mind, the vile Reproaches of designing and prophane, as well as the Commendations of sober and considerate Men. Patient to be esteemed a Deceiver by some, while I conscientiously dispense the Word of Truth to all.

9. As unknown, and yet well known; as dying, and behold we live; as chastened, and not killed;

4 & 5. But striving to recommend myself and my Doctrine, as a worthy Minister of God, by patiently suffering the worst Calamities that can befall me, and with the Exercise of the severest Mortification and Self-Denial.

7. By preaching the pure Word of God, and confirming it with Miracles; arming myself, like a true Soldier, with Innocence and Righteousness, as a sure Guard from Assaults on either \* Side,

9. Contented to be called a mean obscure Person by the unthinking Pretenders to Wisdom, while I perform those Works that prove

\* Ver. 7. *On the Right-hand and on the Left*: Alluding perhaps to that Perfection of Soldiery which consisted in a managing the Sword equally with right and left Hand. Such a one was called *ἀμειδίτερος* and *μεγιστερος* among the Greeks.

† Ver. 9. *Yet well known*. *Ἐργιστοὶ καὶ φημιστοί*, celebrated, remarkable.

prove me to be divinely *inspired*. Being daily in the *A. D. 57.* very Sight of Death by my Sufferings and Persecutions, and yet as often miraculously or providentially deliver'd from it.

10. As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

as to the Goods of the present Life, while I bestow upon *others* the truest *Riches*. Seeming, to the Lovers of this World, to have *nothing*, while I am in a sure Way of possessing *all* that is durable and eternally valuable.

11. O ye Corinthians, our mouth is open unto you, our heart is enlarged.

but, my dear *Corinthian* Brethren, I think and speak well of *you* too, with a Heart full of good and kind Affections toward you.

12. Ye are not straitned in us, but ye are straitned in your own bowels.

13. Now for a recompence in the same (I speak as unto my children) be ye also enlarged.

14. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

nor *intermarry* \* with any *Infidels*. For what Consistency

10. By living a Condition sad and sorrowful to outward Appearance, but full of the Comforts of a good Conscience, and the joyous Hope of a future Happiness. Being poor and freight

11. I express myself thus freely and largely, to encourage you to imitate my Example. Nor do I speak thus well of my *self* only;

12. You have a large Room in my Heart; but what I have in yours, I fear, is much narrower.

13. Now I intreat you with the Tenderness of a spiritual Father, be just in your Returns to me, and treat me with filial Respect and Love.

14. Particularly let the *Gentile* Converts testify this Respect by complying with the Advices I have given them, not to frequent the idolatrous *Feasts* \* of the *Heathens*, nor do any Thing that has the least Shadow of a Participation in their superstitious *Rites*;

F f 4

tency

\* *Ver. 14.* See 1 *Cor.* viii. and x. and 1 *Cor.* vii. 39.

*A. D. 57.* tency can there be between a holy and pure Religion, and an impious and idolatrous Worship?

15. And what concord hath Christ with Belial? or what part hath he that believeth, with an infidel?

tween a *Christian* and a *Heathen*.

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you:

18. And will be a Father unto you, and ye shall be my sons, and daughters, saith the Lord Almighty.

*Conversation*, and from the Pollution of every *unclean Thing*; much more highly must it now oblige *Christian* People to separate from all impure and false Worship, and cleave to *him* only as the sole Object of their Adoration and Happiness.

15. The Kingdom of *Christ* and that of the *Devil* are directly opposite and destructive of each other; and therefore there can be no religious Communion between

16. The *Christian* Church is the *Temple* of God, in the most eminent and proper Acceptation. And those Promises of God, of *his living and dwelling among his People, hearing their Prayers, and giving his Blessing upon their Services*, are now applicable to *you* as *Christians*.

17 & 18. And those Promises of God to his Church, wherein he calls himself the *Father* \* and *Governor of his People*, and them *his peculiar Children* \* and *Servants*, tho' immediately spoken to the *Jewish* Church, are yet much more compleatly and truly intended to *you* the Church of *Christ* the *Messiah*. Wherefore as this Privilege obliged the *Jews* to preserve themselves from all *Heathen*

## CHAP.

\* Ver. 17 and 18. See *Exod.* xxix. 45, 46. *Lev.* xxvi. 11, 12. *Exek.* xi. 20. xxxvi. 28. xxxvii. 27. *Isai.* lii. 11.



## C H A P VII.

## The C O N T E N T S.

*The first Verse concludes the Argument of the latter Part of the foregoing Chapter. He then desires the good Opinion of their whole Church. Expresses his favourable Thoughts and Love toward them. Rejoice at their ready Compliance with the Orders of his former Epistle, and in the good Effects it had on many of them; as he understood by Titus, whose honourable Reception among them, gave him great Satisfaction.*

1. **H**AVING therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 1. **W**HEREFORE having such full Assurance of your being the true \* Church and People of GOD, and intitled to all the Blessings and Promises of *Christs* Religion; consider, dear Brethren, how much it concerns you to keep yourselves perfectly clear of all *heathenish* Vices and Impurities, and to improve in all the Duties of your most holy Profession. A. D. 57. \*Chap. vi. 16, 17, 18.

2. Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man. 2. Let me again † request of all Parties among you, to entertain and continue an Opinion of me as your true Apostle. I have given no Occasion for any to do otherwise. I have wronged and over-reached none of you in my Dealings; nor corrupted and imposed upon any, in Principles or Doctrine, as some of your false † Teachers have done.

3. I speak not this to condemn you: for I have said before, that you are in our hearts, to die and live with you. 3. I do not repeat this anew as if I condemned or suspected you, the well-affected Part of the *Corinthian* Church, of any ill Thoughts of

† Ver. 2. See *Chap.* iii. 1, &c. and *Chap.* iv. 1; &c.

† Ib. *We have wronged no Man, &c.* ἀνιστάμενος τὸν ψαυδῶς. Here he sings at their false Teachers. *Chrysost.* in *Loc.*

*A. D.* 57. of me. For as I have all along \* professed, I have so just a Sense of your Respect for me, that I could live and die with you.

4. Great is my boldness of speech towards you, great is my glorying of you, I am filled with comfort, I am exceedingly joyful in all our tribulation.

5. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

*ers* should still pervert *you*, and gain Credit in your Church.

6. Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus.

7. And not by his coming only, but by the consolation where-with he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I

8. For tho' I made you sorry with a letter, I do not repent, tho' I did repent: for I perceive that the same

4. 'Tis this Esteem of *you* that makes me express myself thus plainly and roundly to your whole Church. In *you* I glory, and under all my Reproaches and Afflictions, comfort myself with the Thoughts and Hopes of you.

5. My Concern for you sufficiently discovered itself at my first Arrival in *Macedonia*, when I lay under the utmost Uneasiness; partly from the Opposition I met with against my Doctrine, and more especially from the Dread I had that your false *Teach-*

6. But GOD, the Comforter of the Afflicted, relieved me from those Fears by the Account that *Titus* gave me of you, at his Arrival there.

7. For it was not his Presence only that rejoiced me, but the comfortable Account he gave of your pious Concern at the Disorders committed among you, and the earnest Regard you had to my Advices and Representations.

8. Though it might regret me to write such a severe *Epistle* to you as I did, yet the Effects of it are so happy, that notwithstanding the present Concern it put you

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\* *Ver.* 3. See *Chap.* iii. 1. and *Verse* 12.

same epistle made you sorry, though it were but for a season.

9. Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

and Condition of Salvation, is a Trouble a Man can never repent him of, but will feel an eternal Good and Benefit from it.

11. For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of your selves: yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge: in all things ye have approved your selves to be clear in this matter.

12. Wherefore tho' I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause

you into, I have no Reason to repent the Severities of it. *A. D. 57.*

9. Nay, I heartily rejoyce that it so troubled you, as to make several of your factious Members repent and reform their Irregularities. Indeed, I desire to raise none but such Kind of Trouble in your Minds; and you have no Reason to think so pious a Concern could do you any Harm.

10. For while an anxious and immoderate Grief, at the Loss of *worldly* Things, is a most foolish and hurtful Passion: *This* Sorrow for our Miscarriages, that brings us to Repentance as the Means

and Condition of Salvation, is a Trouble a Man can never repent him of, but will feel an eternal Good and Benefit from it.

11. And of this Kind of Grief is that which the Reproofs of *my* Letter have wrought in *you*; as appears by your diligent Conformity to my Directions; the earnest Endeavours of the sound and sober Part of you, to clear yourselves of all Guilt, by the Censures I prescribed upon the guilty *Person* \*; by your zealous Desire \* Ver. 11 of rectifying what was amiss, and and 12. fear of such notorious Offences See 1 Cor. for the future; whereby you have v. vindicated yourselves, and appear to be a well-disposed People.

12. I am soon reconcil'd. For the Severity I express'd in my Epistle, proceeded not from any *Delight* I took in punishing the incestuous \* Offender, nor any partial

*A. D* 57. cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13. Therefore we were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which I made before Titus, is found a truth.

15. And his inward affection is more abundantly toward you, whilst he remembreth the obedience of you all, how with fear and trembling you received him.

16. I rejoyce therefore that I have confidence in you in all things.  
able Satisfaction to me.

partial Kindness for the Person injur'd by him; but from my sincere Concern for the Credit and Good of your whole Church.

13. This it was that made the Account Titus gave me of the Reformation my Epistle had made among you, so exceeding comfortable to me, as indeed it was to him to find it so, and acquaint me with it.

14. Whatever Commendations therefore I have formerly given of you to Titus, I find are now verif'd. And as I have always preached the Truth to you, so I am glad to say I have said nothing but Truth of you.

15. And I must tell you, the respectful Manner you receiv'd him in, and the Regard you paid to the Orders he brought from me, have very much endeared you to him.

16. Thus the Assurance I give myself from this Instance, how much Respect I shall always find from you, is Matter of unspeakable





## C H A P. VIII.

## The CONTENTS.

*He exhorts them to a large and speedy Contribution for the poor Christians of Judea, and excites them to it from the generous Example of the Macedonian Churches. Commends the Bearers of this Epistle to them.*

1. **M**oreover brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia:

per to acquaint you with the great † and exemplary Liberality lately shewn to them by the Christians of Macedonia, and the neighbouring ‡ Parts.

2. How that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

3. For to *their* power (I bear record) yea and beyond their power, *they were* willing of themselves.

4. Praying us with much intreaty, that we would receive the gift,

1. **I** must now desire you, Brethren, to hasten your charitable \* Collections for the poor and suffering Christians of Judea. And to render them the more large and speedy, I think it proper

to acquaint you with the great † and exemplary Liberality lately shewn to them by the Christians of Macedonia, and the neighbouring ‡ Parts.

2 & 3. Namely that, under the most afflicting and narrow Circumstances, they have been most bountiful to their fellow-suffering Brethren; indeed beyond what they could well spare, and with the utmost Freedom and Heartiness.

4. They did it without any Solicitations; and instead of my intreating *them*, they begged of

*A. D. 57.*

*me*

\* Ver. 1. See 1 Cor. xvi. 1, &c.

† Ibid. τὴν χάριν τοῦ Θεοῦ, *The Grace of God.* The Liberality τοῦ Θεοῦ of God, i. e. The great Liberality. The Name of God joined to any Thing, in the Hebrew Language, is put to magnify it to the highest Degree. So the Cedars of God are the tallest Cedars, Psal. lxxx. 10. *Moses was fair before God,* i. e. exceeding fair. Acts vii. 20. and Chap. x. 4. of this Epistle, *The Weapons of our Warfare* are δυνατὰ τοῦ Θεοῦ, powerful to God, i. e. most powerful.

‡ Ibid. Viz. Philippi, Thessalonica, Berea.

*A. D. 57.* gift, and take upon us the fellowship of the ministring to the saints.

me very earnestly to receive their Collections, and be one of them that should take Care to convey them to those poor Christians.

5. And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God,

do whatever I judged

5. They have perfectly outdone my Expectation, not only in so readily embracing the *Gospel* at first, but in so generously resigning themselves to *my* Direction ever since their Conversion, to be well-pleasing to GOD.

6. Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

6. This noble Example of theirs, put me upon ordering *Titus*, during his Stay with you, to use it as a proper Argument to quicken and enlarge your Collections for the same Purpose.

7. Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us: see that ye abound in this grace also.

7. And I now accordingly intreat of you, since you are become so eminent in all other Gospel-Virtues, and spiritual Endowments\*; and in other Things have shown me so much Regard, not to fail in *this* admirable Virtue of Christian *Liberality*, but to be especially bountiful at this Time.

8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

8. I do not indeed *command* it absolutely from you, nor prescribe how much you shall give, but only recommend it to you from the generous Examples of other Churches, and out of a Desire

you should demonstrate yourselves to be of as bounteous a Temper as any other Christians,

9. For ye know the grace of our Lord Jesus Christ, that tho' he was rich, yet for your sakes he became poor,

9. Nor need you any other Argument to excite you to it, if you well consider the infinite Bounty and Love of *Jesus Christ* our

\* *Ver. 7.* See 1 *Cor.* i. 4, 5, 6, 7. and xii. 8, 9, 12

poor, that ye through his poverty might be rich. our great Lord and Example; *A. D. 57-* who though he was the *Son of God*, and *Heir of all Things*, yet condescended to live the mean and poor Life of *Man*, to procure *us* the Inheritance of true and eternal Riches.

10. And herein I give my advice: for this is expedient for you who have begun before, not only to do, but also to be forward a year ago.

10. I must advertise you too, that it concerns you now to do it effectually, as being *expected* from you, because last Year \* you professed to set about it, and shewed a considerable Zeal and Earnestness in it.

11. Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which you have.

11. By all Means therefore be as good as your Word, and answer your first Pretences with the utmost Chearfulness and Freedom, according to the best of your Abilities.

12. For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

12. According to every one's Abilities, I say: For the *least* charitable Beneficence, if it be but proportionable to a Man's Power, and from a hearty Principle, is accepted of GOD as well as the *largest*.

13. For *I mean* not that other Men be eased, and you burdened:

13 & 14. And I have no Design to streighten and oppress *you*, in order to ease *other* People; but only desire, that what you can afford may keep them from present and absolute *Want*; in Hope and Assurance, that, in another Turn, they may do *you* the same Kindness, and so you may be equally beholden to the Love and Bounty of each other.

14. But by an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may be a supply for your want, that there may be equality,

15. As it is written, He that *had gathered* much,

15. And may be all provided for as fully as the *Israelites* were when

\* *Ver. 10. See 1 Cor. xvi. 2.*

*A. D. 57.* much, had nothing over; and he that *had gathered little*, had no lack.

16. But thanks be to God, which put the same earnest care into the heart of Titus for you.

17. For indeed he accepteth the exhortation, but being more forward, of his own accord he went unto you.

18. And we have sent with him the brother, whose praise is in the gospel, through-out all the churches:

19. (And not *that* only, but who was also chosen of the churches to travel with us with this grace which is administered by us to the glory of the same Lord, and *declaration of your ready mind*)

20. Avoiding this, that no man should blame

when they gathered their Manna (*Exod. xvi. 18.*) when *he that gathered much had nothing over, and he that gathered little had no lack.*

16 & 17. And therefore I could not but esteem it a Blessing, and am thankful to God for it, to find Titus so ready and willing to come and exhort you to so good a Work; for I perceive I need not have much intreated him to undertake what he had so much Inclination to.

18 & 19. With whom I have sent that Brother \* and Fellow-Traveller of mine, so much famed for his Labours in the Gospel; and one whom the Churches of Macedonia have pitched upon to accompany me with their Collections to Jerusalem; a Service I undertake purely for the Honour of Christ and his Religion, and by it shall be able to show my own † and your generous and charitable Inclinations.

20. Indeed I never intended to take the Charge of so great a Sum

\* Ver. 18. *The Brother.* Whom some take to have been Mark, others Silas, but most Luke. Of the two latter (especially Luke) it is certain they attended St. Paul in this Voyage to Jerusalem. as appears from *Acts xx and xxi.*

† Ver. 19. *My own.* For some Copies read it *ὑποδείξας* *ὑμῶν.* It may be also render'd—*To recommend your free Charity, and make it acceptable.* And probably one of the chief Reasons of St. Paul's going with it, might be, to obviate the Prejudices of the Christians of Judea, who might disdain to receive Alms of the Gentile Christians that were never circumcised.

blame us in this abundance, which is admitted by us:

Sum upon my *self* alone, but resolved to have some *Parthers* joined with me, to prevent my Adversaries from all Possibility of Suspicion, that I appropriated any of it to my *own* private Advantage.

21. Providing for honest things not only in the sight of the Lord, but also in the sight of men.

22. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23. Whether *any do enquire* of Titus, *he is* my partner, and fellow-helper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, and the glory of Christ.

24. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

Sum upon my *self* alone, but resolved to have some *Parthers* joined with me, to prevent my Adversaries from all Possibility of Suspicion, that I appropriated any of it to my *own* private Advantage.

21. It being my utmost Care to give all Testimonies of a sincere and undesigning Behaviour, not only to *God*, but to the *World* too.

22. Along with them I send my Brother *Apollas*, that diligent and active Man, who tho' he did not think fit to bring my last \* Letter to you, yet was ever ready to visit and serve you; but especially *now*, upon the Satisfaction I have given him of your more unanimous Temper and Disposition.

23. And if any of your disaffected Teachers make any further Enquiries about *Titus*, who and what he is, let them know he is *my Partner* in the Ministry. And as to the two fore-mentioned *Brethren*, they are the two Trustees of the *Macedonian* † Churches, † See *Ver.* 19. and *Phil.* ii. 25.

24. Wherefore give the Churches that employ them a due Testimony of your Christian Respect, and shew them all what just Reason I had to applaud and commend you.

G g

C H A P.

\* *Ver.* 22. See 1 *Cor.* xvi. 12.



## CHAP. IX.

## The CONTENTS.

*Further Exhortations and Encouragements to their charitable Contributions; again advising that they be generous, speedy, and chearful in them.*

A. D. 57.

\* Cb. viii.

1. **F**OR as touching the ministring to the saints, it is superfluous for me to write to you.

2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

† See Cb. viii. 18, 19, 22.

3. Yet have I sent the brethren, lest our boasting of you should be in vain on this behalf; that, as I said, ye may be ready.

4. Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.

5. Therefore I thought it necessary to exhort the brethren, that they would go

1 & 2. **T**HE Exhortations I have been giving \* you, to get your Collections for the poor Christians of Judea ready, carry no Suspicion of your failing in it; for I am so well satisfy'd of your Forwardness to it, that I have boasted of it to the *Macedonian Churches*, and engaged for your Performance, by the Assurances you gave me last Year. And *your Example* has excited many of *them* to be very liberal.

3 & 4. So that the Design of sending these Brethren † to you about it *now*, is only to advertise you of the *Time* it should be ready at; for fear, if the *Macedonian Christians*, that come along with me, should find you had not finished it, they should say I boasted too soon, and it should turn to the Discredit of us both.

5. I thought it requisite therefore to send them with this previous Notice; which if you carefully observe, your † Charity will the

† Ver. 5. Τὰν εὐλογίας ὑμῶν, *Your Bounty*. This Word hath this Sense peculiarly in the sacred Writings; it answers

go before unto you, the better appear to be a *free* Act, *A. D. 57.*  
 and make up before- and not in the least Measure ex-  
 hand your bounty, *torbed* from you.  
 whereof ye had notice before, that the same might be ready as a *matter of* bounty, not of covetousness.

6. But this *I say*, 6. As to the *Sum* every one  
 He which soweth sparingly, shall reap sparingly, I leave that to  
 each Man's Temper, Discretion,  
 and Ability; only let me remember  
 you in general, that Christian  
 shall reap bountifully. *Liberality* is like the Husbandman's  
*Harvest*; you must all expect to reap at God's Hands,  
 in Proportion to what you *sow*.

7. Every man according as he purposeth in his heart, *so*  
*let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.  
 7. But whatever any of you give, let it come from a *free* and  
 hearty Disposition to do Good;  
 not extorted by Shame and Importunity;  
 for *God* does not look upon the *Gift*, but the generous  
 Mind of the *Giver*.

8. And God *is* able to make all grace abound towards you;  
 that ye always having all sufficiency in all things, may abound to every good work:  
 8. And, to this End, consider, that God is both able and willing  
 to recompense your *Liberality*  
 with a greater Abundance of temporal good Things;  
 that the more you *give*, the more you may  
*have* wherewithal to exercise and improve in this noble *Virtue*.

9. As it is written, He hath dispersed abroad, he hath given to the poor: his righteousness remaineth for ever.  
 9. According to those Words of the *Psalmist* (*Psal. cxii. 9.*)  
 where he saith, *The Liberality* \*  
*of the good Man is not lost and thrown away, but is blest with*  
*Plenty here, and remains an eternal*  
*Benefit to him hereafter.*

G g 2

10. And

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to the *Hebrew* (*Beracha*) which the *Septuagint* frequently render a *Gift* or *Present*, Gen. xxxiii. 11. 2 *Kings* v. 15. and elsewhere.

\* *Ver. 9. His Righteousness, ἡ δικαιοσύνη αὐτοῦ, his Liberality.*

A. D. 57.

10. Now he that ministreth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.

11. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12. For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13. (Whiles by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.)

14. And by their prayer for you, which long after you, for the exceeding grace of God in you.

15. Thanks *be* unto God for his unspeakable gift.  
and all Christian People endowed with it.

10. And may God, the Author of all our Blessings and Opportunities of doing Good, give you a plenteous Reward for all your Bounty and Beneficence.

11. And may he enlarge your charitable Dispositions, which cause *me*, and *all* that know and feel the good Effects of them, to praise and glorify *him*.

12. For the Good of your Christian Charity does not terminate in being a comfortable Relief to other pious Christians, but in becoming a great Argument of *his* Praise and Glory.

13. Because all those pious Sufferers that thus experience your truly Christian Spirit, cannot but look up with a thankful Heart to *him*, who is the original Author of *your* Virtues, and of their Comfort and Refreshment.

14. And *you*, in Return, will have *their* Prayers, Love, and Blessing, for the Exercise of so noble and godlike a \* Bounty toward them.

15. Blessed be God therefore, for these inexpressible Advantages of this charitable Temper in you,

\* See Note  
on Chap.  
viii. 1.





## C H A P. X.

## The CONTENTS.

*The remaining Chapters are spent in confuting the Suggestions of their false Teachers who yet stood out against the Apostle; and in Endeavours to reduce them, both by Threatnings and Persuasions. He here upbraids them for undervaluing him, on Account of the Meanness of his personal Appearance, without duly weighing the Strength of his Doctrine and Writing: As also for their Practice of running from one Church to another: Not for the Sake of converting more People to the Christian Faith, but to pervert such as were already converted by the true Apostles of CHRIST.*

1. **N**OW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you.

2. But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some which think of us, \* as if we walked according to the flesh.

certain, or designing

1 & 2. **I** Must now again particularly apply myself to

your new and false Teachers; several of which, I find, are yet unreformed by my last Letter to your Church. They disparage me as a Person of a mean Presence, and a little Aspect; and one, who while I threaten and speak great, have not Spirit and Courage to execute what I pretend. Let such Men know that, if I come, and find them in no better Temper, I shall certainly do as I say; and to their Cost, convince them they have little Reason to call me a weak, or uncertain Man. And I beseech them by

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the

\* Ver. 2. Ὡς καὶ αὐτὰ σαῶχα περιπαλῶντας, *As though we walked according to the flesh.* Ὅτι ψευδοῦντοί τοι διέβαλλον αὐτὸν ὡς ὑποκεινόν, ὡς ἀπαλαῶνα, καὶ πάντα περὶ ἐπίδειξιν ποιῶντα. *The false Apostles represented Paul as a Pretender, and one that did, and spoke only for Show and Ostentation, says Occumenius. And see Chap. i. 17.*

*A. D. 57.* the Meekness and Humility of *Jesus Christ*, our great Example, to consider of it in Time.

3. For though we walk in the flesh, we do not war after the flesh:

my *apostolical* Office by human Policy and Qualifications.

4. (For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.)

5. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:

Faith and Obedience

6. And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

have drawn the sounder, and greater Part of your Church into due Order and Subjection again, I know how to treat *them* that still oppose and undervalue me; and shall not fail to do it.

7. Do ye look on things after the outward appearance? if any man trust to himself, that he is Christ, let him of himself think

3. For though I am but a *Man*, and never so mean a one as to *holidy* Appearance; that is nothing to the Purpose; I do not perform by human Policy and Qualifications.

4 & 5. 'Tis neither Beauty or Stature of *Body*, nor Strength of *Eloquence*, nor Depth of *Philosophy*, that are the Weapons I use for subduing Mankind to the Belief of the *Gospel*; but the *miraculous* Evidences of the *Holy Spirit*, which are Arguments far stronger \* than all human Reasonings, sufficient to destroy all the towering *Schemes* and lofty *Flights* of human Literature; to regulate Men's irreligious Notions, and reduce them to the of the true Religion of CHRIST.

6. And let them be assured, that though the great *Number* of those Offenders made me suspend my coming, and for a while to forbear my Severities; yet *now* I

7. Those Men look upon nothing but the *Person* of a Man, and catch at his Character from the bare *external* Face of some *particular* Actions. Let them look upon the *whole Course* of my Ministry,

\* Ver. 4. *Mighty through God*, Δύναμις τοῦ Θεοῦ. See my NOTE on Chap. viii. 1.

think this again, that as he is Christs, even so are we Christs. *Apostleship.*

Ministry, and then see whether *A. D. 57.* I may not compare with those Boasters in Point of true Chris-

8. For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed.

8. I must tell them, though I have been hitherto tender in the Use of my *Apostolical* Power, as being more willing to *encourage* and *win*, than to *restrain* and *fright* Men by my *Authority*; yet I might, without any Pride or Vain-Glory, magnify that Authority more than ever I yet have done;

9. That I may not seem as if I would terrify you by letters.

9 & 10. And soon convince them I can *punish* as well as *threaten*; though *they* would persuade you not to value the Strength and Gravity, and Severity of my *Epistles*; because they tell you, when I come in *Person*, I have no Mien \* nor Air of Authority, and Eloquence to maintain, and

10. For *his* letters (say they) are weighty and powerful, but *his* bodily presence is weak, and *his* speech contemptible.

carry me through.

11. Let such an one think this, that such as we are in word by letters, when we are absent, such *will we be* also in deed when we are present.

11. But those Persons shall assuredly find, that whatever my bodily Imperfections be, I shall verify every Word of my *Letters* by my *Actions*.

12. For we dare not make our selves of the number, or compare

12. I shall not now stand to enter into a Comparison between my *self* and those foolish *Boasters*, that

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\* Ver. 10. But *his* bodily Presence is weak, and *his* Speech contemptible. The antient Writers represent St. Paul as a Man of a low Stature, with mean Aspect of Body, a bald Head, and an Impediment in his Speech. Which Testimonies, added to the several Expressions of this and the eleventh Chapters, make it highly probable, that it was these natural and bodily Defects he means by his *Infirmity* and *Weakness*, and *his Thorn is the Flesh*. See there in Chap. xii. 7.

† Rom. xv. 19.

*A. D.* 57. *pare* our selves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise.

13. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

ed you at *Corinth*.

14. For we stretch not our selves beyond *our* measure, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ;

15. Not boasting of things without *our* measure, *that is*, of other mens labours; but having hope when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16. To preach the gospel in the *regions* beyond you, and not to boast in another mans line of things made ready to our hand.

17. But he that glorieth, let him glory in the Lord.  
performance of the Gospel Ministry, and in the Successes wherewith God has blessed them in Mens Conversion to the Christian Faith.

that admire themselves, because they consider No-body's Accomplishments but their *own*.

13. Nor shall I insist upon the Authority and large *Extent* of my Apostolical Commission; all I say is, that I am commissioned to be the *Apostle of the Gentiles*; and according to it, have come gradually preaching the Gospel to the several Countries, till I reach-

14. For it is not *my* Method to run abruptly from one Church to another, without *finishing* my Work in *any*, as your *new Teachers* do, but to take them *gradually* in my Travels, and perfect their Conversion as I go along.

15 & 16. And not like *them*, to come into Churches that *other* Men have planted, and then brag and boast upon other People's Labours. I only hope, that as I converted *you* at first, your Progress in Christianity will be so good as to enable me to keep my Course on beyond your Country, and convert still more People to the Gospel.

17. If your *new Teachers* therefore are for boasting, let them, if they can, boast in a *regular* Performance of the Gospel Ministry, and in the Successes wherewith God has blessed them in Mens Conversion to

18. For not he that commendeth himself is approved, but whom the Lord commendeth. 18. For it is not the vain Ap-  
 plauses that Men give *themselves*,  
 that signify any Thing; 'tis God  
 alone that can duly recommend a  
 Christian *Apostle*, by the Gifts of his *Holy Spirit*, and  
 his Blessing upon the Work of their Ministry.



## C H A P. XI.

## The CONTENTS.

*To preserve the Corinthians in a good Opinion of himself, and a just Sense of his Apostolical Authority, against the Suggestions of the false Teachers; the Apostle enlarges upon one of their chief Insinuations, viz. That of not taking Maintenance of their Church. Exposes their Pride and Subtilty, particularly of the Judaizing Part of them. Compares himself with, and justly prefers himself to them, on all Accounts; on his innumerable Sufferings for Christ's Religion, his unwearied Labours in the Church, his constant Cares and Fears for, and his compassionate Tendernefs to, all its Members.*

1. **W**ould to God you could bear with me a little in my folly; and indeed bear with me. 1. **I** Request therefore of your boasting Teachers, and of all that still adhere to them, in my Disparagement, to bear with what I am thus \* forced to say in my own Commendation, and not interpret it as Vanity and Ambition. A. D. 57.

2. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2. I do it purely from the pious Care I have of your Welfare, that as I have made you a *Christian Church*, the Spouse of *Christ*, I may keep you chaste and uncorrupted in the Love of him, and his true Religion.

3. But I fear, lest by any means as the serpent beguiled Eve through 3. For the busy and designing Temper of those Men, makes me dread you should be seduced from it,

*A. D. 57.* through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

it, by the subtle Insinuations of the same evil *Spirit* that drew our first Parents into Sin.

4. For if he that cometh, preacheth another Jesus whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

4. You that follow these *new Teachers*, can bear *their* Boastings patiently enough. And indeed, did they propose to you a greater and better *Saviour*, or preach a more holy and comfortable *Doctrine*, or bestowed any larger Gifts of the *Holy Spirit* upon you, than I have already done; you were in the right in so doing, and in esteeming them as greater and

more excellent *Apostles* than I am.

5. For I suppose I was not a whit behind the very chiefeſt apostles.

5. But this you cannot say; for I have *spoken* and *done* that which gives me equal Pretensions with any other Apostle whatever.

(See 1 Cor. xv. 8, 9.)

6. But though *I* be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

6. For if I be not, in outward Accomplishments, the most plausible and fine *Speaker*, yet have I, by my *Sincerity* in Preaching, and the *Powers* by which I have confirmed it, sufficiently convinced you of my compleat Abilities

in the *Christian Religion*.

7. Have I committed an offence in abusing my self that you might be exalted, because I have preached to you the gospel of God freely?

7. As to the Distaste they would \* seem to take at my *working* for my Livelihood among you, and not insisting upon my Privilege of *Maintenance* from your Church;

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\* Ver. 7. See 1 Cor. ix.

Ibid. *Would seem to take.* For as angry as you are on one Side, Εἰ γὰρ ἐλάμβανον, ἑσκανδαλίζησάν. Yet had I actually been maintained by you, you would more likely have taken it ill on the other Side, says Oecumenius.

Church; I hope it was no *Injury* to teach you your *Christian Religion of Free-cost*, and undergo the Labours of a *Trade*, to be the more capable of serving you.

8. I robbed other churches, taking wages of them to do you service.

9. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things have I kept my self from being burdensome unto you, and so will I keep my self.

10. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11. Wherefore? because I love you not? God knoweth.

12. But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.

13. For such are false apostles, deceitful workers, transforming themselves into

8 & 9. On the contrary, it should rather seem a Mark of *Kindness*, that I should receive Supplies of other Churches, when I was in Want, on Purpose to excuse you absolutely from it. And I have good Reason why I still keep my Resolution to do so.

10. Nay I protest by the very Truth of the *Gospel*, I will keep it, and make it Matter of glorying and valuing \* myself for thus preaching freely to the Churches

11 & 12. Not that I refuse Maintenance from you out of any Disgust or Dislike to your Church. Far otherwise, God knows. But I do it chiefly to stop the Mouths of your *Judaizing Teachers*, that pretend (and indeed only pretend †) to preach of *Free-cost*, and to show them I can really do what they make only a *Pretence* to.

13. Those Men, while they derogate from my Apostleship, are evidently themselves designing and false Apostles; having nothing but the

\* Ver. 10. See 1 Cor. ix. from 15th to 19th Verse.

† Ver. 12. *Wherein they glory*, but had no Reason to glory. For says *Theodoret*, "Εδούξεν αὐτὸς ἀδύνατον κομπαίζεσθαι, καὶ οὐδὲν ἡμετέριον αὐτοῦ." The Apostle means, that they boasted of it, but privately got all the Money they could.

*A. D. 57.* into the apostles of the Outside and Appearance of that sacred Function.

14. And no marvel; for Satan himself is transformed into an angel of light.

15. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16. I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast my self a little.

17. That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.

perhaps may call it

17. Seeing that many glory after the flesh, I will glory also.

Privileges of their *Birth*, and Extraction from *Abraham* and the *Patriarchs*, and being Members of the antient Church of God by *Circumcision*; I can set myself upon the Level with them in those Points too.

19. For ye suffer fools gladly, seeing ye your selves are wise.

since, as wise as they are, they can bear a great deal more from those false and foolish *Pretenders*.

20. For ye suffer if a man bring you into

14 & 15. And since the *Devil*, their grand Master, is wont to assume the Shape of an *Angel of Light*, when he intends the most dangerous Deceits; no Wonder his *Scholars* should venture their Errors and Delusions, under Cover of the truly apostolical and *Gospel Ministry*; but they shall one Day receive the due Recompence of such Wickedness.

16. While therefore such Hypocrites as *these* can have the Face to magnify themselves, you must suffer me to speak more of my self as a true *Apostle*, than otherwise I would do.

17. Indeed I have no positive *Command* from *Christ* to insist thus far upon my own Character; I do it from *prudential* Considerations of the just and necessary Occasion given for it; tho' *some* *Vanity* and *Ostentation*.

18. And whereas your *Judaizing* Teachers do so much exalt themselves upon the outward

19. And I hope those *Profelytes* they have gained over to them, will pardon my Folly in so doing,

20. For 'tis plain they suffer them to impose upon their Under-standings



into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face.

standings and *Principles*, and to *A. D. 57.* insult their *Persons*; they resent not the most abusive Behaviour from them.

21. I speak as concerning reproach, as tho' we had been weak: howbeit, whereinsom-ever any is bold (I speak foolishly) I am bold also.

21. Thus they patiently permit the very \* People that despise and undervalue me, to use them \* with the utmost Pride and Indignity. But as weak and insignificant a Man as they represent *me*; what is there in which *I* am not able to compare with *them*?

22. Are they Hebrews? so *am* I: are they Israelites? so *am* I: are they the seed of Abraham? so *am* I:

22. If *they* be the Descendants of *Abraham*, *Jews* by *Birth*, by *Language* and *Religion*, so *am* I.

23. Are they ministers of Christ? (I speak as a fool) I *am* more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

23. If *they* boast of their *Christian Ministry*, you may perhaps think me vain, but 'tis true, if I say, I have far surpassed them in *that* Capacity; witness my unspeakable Toils and Labours, my innumerable Stripes, the many Imprisonments, and Hazards of

Death I have gone through for the Sake of *Christ* and his *Gospel*; Trials that *they* have had little or no Share of.

24. Of the Jews five times received I forty stripes save one.

24 & 25. I was whipt five Times with thirty-nine † Strokes at a Time, by order of the *Jewish* Governors. Thrice I was lashed by the *Heathen* Officers, (*Acts* xvi. 23.) once stoned, (*Acts* xiv. 19.) thrice shipwrecked, and for

25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack; a night

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\* Ver. 21. *Κατὰ ἀτιμίαν λέγω*, I speak as concerning Reproach, i. e. either the Reproaches and Insults those Teachers used toward their Followers; or such as they treated St. Paul with. I have expressed both Senses.

† Ver. 24. See *Deut.* xxv. 3. *Joseph. Antig. Lib. IV. Ch. viii.*

*A. D.* 57. night and a day I have been in the deep : a Night and a Day was toft upon a Piece \* of Wreck before I could get to Land.

26. In journeying often, in perils of waters, in perils of robbers, in perils by *mine own* country men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ;

26. Innumerable have been my Dangers and Hardships in Travels by Sea and Land, in City and † Country, from *Jews* and *Gentiles*, and from *false Brethren* of all Kinds.

27. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

27. I have born the Labours of the *Day*, and the Watchings of the *Night* ; the Uneasiness of *Want*, and the *voluntary* Pains of severe *Abstinence* ; and have sometimes not had wherewithal to skreen me from Cold and Nakedness.

28. Besides those things that are without, that which cometh upon me daily, the care of all the churches.

28. Nor are these *outward* and bodily Inconveniencies, the Whole of my Christian Sufferings ; still greater and more constant are the *inward* Cares, the Jealousies and Fears I have for all the Churches

I have planted.

29. Who is weak, and I am not weak ? who is offended, and I burn not ?

29. Not a Christian Member in any *one* of them is afflicted, whether in Mind or Body, but I sympathize with him, make *his* Dis-temper my *own*, and bear Part of his Burden. Not a Soul is perverted, prejudiced, or misled in his *Christian* Principles,

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\* *Ver.* 25. So *Theodoret*, Τὴν ἐν τῷ σκάφῃ διαλυθέντα, πᾶσαν τὴν τε νύκτα καὶ τὴν ἡμέραν διετέλεσα τῇδε κακίᾳ κατὰ τῶν κυμάτων περιέμενον, *i. e.* the Ship being shatter'd to Pieces, he lived a whole Night and a Day, toft upon a Part of its Wreck.

† *Ver.* 26. *In Perils in the Wilderness.* Ἐν ἐρημίᾳ, *in the Country.* For so the Word signifies very often. 'Tis here oppos'd to ἐν πόλει, the City. We read of no *Woods* or *Wildernesses* *St. Paul* suffered in.

Principles, but *my* Heart is all on Fire with Zeal to *A. D.* 57. strengthen and recover him. }

30. If I must needs glory, I will glory of the things which concern mine infirmities.

31. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32. In Damascus the governor under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me:

33. And through a window in a basket was I let down by the wall, and escaped his hands.

30 & 31. These are such Matters, such Sufferings, and such Affections as *these*, may warrant *me* to boast, if *any* Boasting be at all warrantable. And for the Truth of these Facts, I appeal to the ever-blessed God, the Father of our Lord Jesus Christ, whose Apostle I am.

32 & 33. My very Entrance upon my *Apostolical* Ministry, was an Entrance into a *suffering* State. For at *Damascus*, the first Place of my Preaching, the *Roman* Governor, at the Instigation of the obstinate *Jews*, ordered Watch and Ward to apprehend me \*; but the *Christian* Converts let me down the Town-Wall in a Basket, and so I escaped.

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\* Ver. 32 and 33. *Acts* ix. 23, 24, 25.

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## C H A P. XII.

### The CONTENTS.

*To weigh down still more the Disparagement the false Teachers had cast upon him, the Apostle further prefers himself to them, on Account of the special Revelations that God had vouchsafed to make to him. But instances chiefly in one. He is not puffed up into Pride by these great Favours and Privileges. God had provided him a natural Remedy against such an Abuse of them, viz. A Thorn in his Flesh, his bodily Infirmities, wherewith his wicked Adversaries reproach'd and mortify'd him. Yet he glories in these divine Revelations as manifest Proofs of a true Apostleship. Touches again upon his prudent Resolution not to take Maintenance from their*

A. D. 57. *their Church. Confutes the groundless Insinuation of his Adversaries, that he made private Gain of them, tho' he apparently refus'd to take any Thing of them. Expresses again his Tenderneſs toward them, and wiſbeth he may find no Neceſſity of puniſhing their Obſtina- cy at his next Viſit to their Church.*

1. **I**T is not expedient for me doubt-  
less to glory: I will come to visions and revelations of the Lord.  
1. **T**IS needless for me to en-  
large any further on what I have done and suffer'd for the Gospel, beyond any of your new Teachers. But I shall give you one Demonstration more of the Excellency and Truth of my Apostleship above theirs, from those special Revelations God has been pleas'd to make me.

2. I knew a man in Christ, above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one caught up to the third heaven.  
2. Among several of which I shall choose to instance at present but in one. About fourteen Years ago, being about eleven \* Years after my first Conversion to Christianity, I was, methought, caught up into the third Heaven, having a glorious Manifestation of the Majesty of God made to me, and of the Habitation and Society of blessed Angels and Spirits.

3. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth :) determine it.  
3. Whether, in this Manifestation, my Soul was still joined to my Body, or separately conveyed into that blessed Abode, God only knows, for I am not able to

4. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.  
4. I can only say, I was in Paradise, the Seat of the Blessed, and had a clear and certain Revelation of such Things made to me, as I am no Way able to express.

5. Though

\* So Dr. Whitby placeth it, Anno Dom. 46. and to have been made at Lyſſra, Acts xiv.

† Ver. 4. *Οὐκ ἐστιν*, It is not lawful for a Man to utter, or it is not possible, as the Word often signifies; *ἡ νόμος καὶ χάρις*.

5. Of such an one will I glory: yet of my self I will not glory, but in mine infirmities.

justly triumph in them. As to my self, I boast in nothing but the Sufferings and Reproaches for which others are apt to despise me.

6. For though I would desire to glory, I shall not be a fool: for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, †the messenger of Satan to buffet me,

5. Though therefore I had *A. D. 57.* waved all my own Actions and Qualifications, yet these are such divine Favours toward me, and Testimonies for me, that I may

6. These I could much longer dwell upon, without any just Imputation of Folly and Vanity, (for they are nothing but Truth) but I shall say no more, but shall refer myself to what you and other Christians plainly know of me.

7. Nay indeed GOD has provided against my too high Conceit of myself, upon Account even of these Favours of Divine Revelations to me. For along with them I have those natural Infirmities and Defects \* of Body, which my Adversaries, those †

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Emissa-

παρουσίας τινος το, εν εζον, συνδυας η αγιη αδυναμιον εως το διελον μινον. Not unlawful by any divine Command, but impossible to be express'd in human Language, as they were perfectly divine and heavenly Things. Clem. Alexand. Strom. v. pag. 586.

Ver. 7. *A Thorn in the Flesh.* See NOTE on Chap. x. 10. and Dr. Whitby on this Place. See also and compare Numb. xxxiii. 55. Josh. xxiii. 13. Judges ii. 3. Ezek. xxviii. 24.

† Ib. *The Messenger of Satan to buffet me.* "Αγισατο Σα- ταν Ινα με καταπιε, So as that the Messenger of Satan buffets me. (Acts xii. 21, 22, 23.) I have paraphras'd this Passage according to the learned Dr. Whitby's Interpretation, as the clearest and most agreeable to other Passages in these Epistles. If the Reader does not approve of it, he may choose that Sense which several of the ancient Fathers, Chrysostom and Oecumenius, &c. give of it, who, by the *Thorn in the Flesh*, understand his Afflictions and Persecutions, which his Adversaries, the Messengers of Satan, brought upon him.

A. D. 57. *ma.* left I should be exalted above measure, as *Emissaries of Satan*, lay hold of as Occasions (though very unjust ones) to reproach and despise me, and render my *Ministry* contemptible. A Thing sufficient to humble and keep me within due Thoughts of myself.

8. For this thing I besought the Lord thrice, that it might depart from me.

8. And from whence I have found such Inconveniencies, in the Course of my *Ministry*, that in three solemn Prayers, I begged of *Jesus Christ* to deliver me from them, for the Benefit and freer Progress of his *Gospel*.

9. And he said unto me, My \* grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

9. But his Answer was, That the miraculous \* Powers and Abilities of the *Holy Spirit* he had conferred on me, were the most proper and sufficient Arguments to convince Men of the Truth and Excellency of my Doctrine and Ministry; and that the more infirm and weak the *Instrument* was, the more plain and illustrious was *his* divine Power that wrought by it. Upon which Consideration I am, for the future, so far from being ashamed of these *Infirmities*, that I glory in them, as more conspicuous Demonstrations of those divine Endowments Christ has conferred on me.

10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

10. Wherefore I patiently endure all the Scoffs and Reproaches of my obstinate Opposers, all the Distresses and Persecutions raised against me for Christ's Sake, looking upon that divine Power and Providence that supports me in, and carries me through them, as the most absolute Argument of the Truth and Excellency of my Cause.

11. What-

\* Ver. 9. *My Grace*, &c. ἡ χάρις μου. *My Gift*, i. e. the Gift of the *Spirit*, for demonstrating the Truth of his Doctrine by *Miracles*.

11. I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefeſt apoſtles, tho' I be nothing.

of my Hands; who, though I attribute nothing to my *ſelf*, am yet, by the miraculous Gifts and Favours of God, upon the Level with any other Apoſtle whatever.

12. Truly the ſigns of an apoſtle were wrought among you, in all patience, in ſigns and wonders, and mighty deeds.

*your* Conversion to the Goſpel.

13. For what is it wherein ye were inferior to other churches, except *it be* that I my ſelf was burdensome to you? forgive me this wrong.

from *them*, but none from *you*. And I hope I am to be pardoned for doing you a *Favour*.

14. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I ſeek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

11. Whatever Lengths therefore I have run in my own Commendation and Defence, they are owing to *you*; to ſtop the Mouths of your falſe *Boaſters*, and preſerve you from being ſeduced by them. It was *your* Part indeed to have vindicated and commended *me*, and taken that Work out

12. For the Truth whereof, I need only appeal to that Patience and Conſtancy with which I preached to your Church, and thoſe miraculous and ſucceſſful Performances by which I wrought

13. What ſpiritual Endowments that any other Churches have, were denied to you; or wherein was I wanting to you? I uſed you in all Reſpects, as I did the beſt of them, excepting that indeed I had *Maintenance* from *you*. And I hope I am to be pardoned for doing you a *Favour*.

14. I took none of you the firſt Time I was perſonally preaching among you, nor intended it at my ſecond Coming; which your continued Diſorders \* kept me from; and I ſhall hold the ſame Reſolution. I look upon you as my ſpiritual *Children*, and ſhall provide *for* you, without expecting any Thing *from* you.

H h 2

15. And,

\* Ver. 14. See Chap. i. 23, to the End.

*A. D. 57.* 15. And I will ver-  
ry gladly spend and  
be spent for you, tho'  
the more abundantly  
I love you, the less I  
be loved.

to be slighted and undervalued for my Pains.

16. But be it so, I  
did not burden you:  
nevertheless being  
crafty, I caught you  
with guile.

from you by *other* People.

17. Did I make a  
gain of you by any of  
them whom I sent  
unto you?

18. I desired Titus,  
and with *him* I sent a  
brother: did Titus  
make a gain of you?  
walked we not in the  
same spirit? *walked*  
*we* not in the same  
steps?

19. Again, think you  
that we excuse our-  
selves unto you? we  
speak before God in  
Christ: but *we* do all  
things, dearly beloved,  
for your edifying.

such Thing. I did  
win most upon you,

20. For I fear, lest  
when I come, I shall  
not find you such as I  
would, and *that* I shall  
be

15. And, as such a *Father* to  
you all, am I free to bestow all  
my Instructions on you, nay to  
lay out all my Strength in Labours  
for your Good; tho' the Returns  
I have from some of you be only

16. Some of your designing  
*Teachers* indeed, maliciously sug-  
gest, that tho' I did not take any  
Thing of you myself, 'twas only  
a cunning Fetch to draw the more

17. Now, who do those mal-  
icious People mean? Did any one  
Person I employ'd in your Church  
take a Farthing of any one of you?

18. I sent *Titus*, for Instance,  
and another Christian *Brother*  
with him; did either of them  
do it? Did they not exactly fol-  
low my Example, and maintain  
themselves without the least Pre-  
sent or Contribution from your  
Church?

19. And let no Insinuations  
make you think I am not sincere  
in what I now say, or that I sent  
*them*, because \* I would shift off  
my *own* Journey to you. As God  
is true, and as I am an Apostle of  
*Christ* and his Gospel, there is no  
*that*, as I do every Thing else, to  
and do you the most good.

20. I deferred my coming in  
Hopes of the Reformation of  
your notorious Offenders, by my  
Clemency toward them: For I  
dreaded,



be found unto you  
such as ye would not:  
*left there be debates,*  
*envyings, wraths,*  
*strifes, back-bitings,*  
*whisperings, swell-*  
*ings, tumults:*  
sant to one another.

dreaded, that if I came at *that* Time, I should be obliged to be very severe upon several of those proud, quarrellsome, and factious Persons. An Extremity I am loth to come to, and that would render our Meeting but very unplea-

21. *And* left when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness.

21. I justly feared, that God, for their Obstinacy, had still left those unclean \* People in their \* *1 Cor. v.* unrepented Uncleaness; and *1, 2.* that I should have the Sorrow and Mortification of reducing them by Methods of Sharpness and Severity.



## CHAPTER. XIII.

## The Contents.

*He threatens to punish his obstinate Opposers, at his next coming among them. In the mean Time, exhorts them earnestly to a Reformation, and professes he should be right glad to find no Occasion to show the Power he has to vindicate himself and punish them. The Salutations, and Conclusion.*


1. **THIS** *is* the third time I am coming to you : in the mouth of two or three witnesses shall every word be established.

## Performance, as the nesses carries a Cause

2. I told you before,  
and foretel you as if I  
were present the se-  
cond

i. **R**emember then I make *A. D. 57.*  
 you a *third Promise* to  
 come and visit you at *Corinth*;  
 and my *thus repeating* my En-  
 gagements, ought as fully to sa-  
 tisfy you of the Certainty of my  
 Testimony of two or three Wit-  
 in any Court.

2. And let your unreformed and scandalous Transgressors know,  
'That having thus repeated my Threats

**A. D. 57.**  cond time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare.

Threats upon them; if I should come and find them in no better Mind, I shall certainly be as good as my Word, and be hard upon them, be they as many as they will.

3. Since ye seek a proof of Christ speaking in me, which to you ward is not weak, but is mighty in you.

shall find, to their Cost, what Power and Authority *Christ* has invested me with.

3. And since some of your false Teachers have been so arrogant, as to challenge me to give sufficient Evidences and Characters of my Apostolical Commission, they

\* 1 Pet. iii. 18. 4. For tho' he was crucified thro' weakness \*, yet he liveth by the power of God.

For we also are weak in him, but we shall live with him by the power of God toward you.

yet those divine Powers conferred upon me that are abundantly sufficient to vindicate me, and convince them.

4. For as *Christ* himself, by the Infirmities of his human Nature, was liable to Sufferings, and actually suffered upon the Cross; but by the divine Power dwelling in him, was raised to an endless and immortal Glory; so I that am his true *Apostle*, as weak and afflicted as I am at present, have

5. Examine your selves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?

5. Let those busy and factious Examiners of me and my Ministry, look into, and try themselves first, whether they be true Christians themselves. They know the Rule whereby to try themselves † and their Doctrine; or else they are but bad Christians indeed.

6. As

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† Ver. 5. Know ye not that Jesus Christ is in you? He speaks either to the false Teachers, as in the Paraphrase; or else to the Corinthian Christians in general; and then the Sense is, That if they were not convinced, he had preached the true Christian Doctrine among them, they must be very ignorant Christians indeed, and could give but a bad Account of their Religion.

6. But I trust that ye shall know that we are not reprobates. Characters plain enough in the *Punishments* I am like to inflict upon them.

7. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8. For we can do nothing against the truth, but for the truth.

9. For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection. you all that I chiefly

10. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

than the *Punishment*

11. Finally, brethren, farewell: be perfect, be of good com-

6. As to my *self*, I doubt not, *A. D. 57:* but when I come among them, to show my *own* Apostleship, by

7. In the mean while, I pray God none of them may remain so obstinate, as to give me the sad Occasion of showing my Authority; I had much rather they should reform, than I take the Opportunity of proving my Power upon them.

8. Only be it never so severe, I must promote the Honour of the *Gospel Religion*, and cannot neglect it.

9. 'Tis a much greater Pleasure to me, to have my Hands held from punishing, by their timely Repentance. For it is the spiritual Good and Benefit of

10. And therefore I give them this previous Notice, to prevent the severe Use of my Apostolical Authority upon them, which I always endeavour to manage in so tender and prudent a Manner, as may best answer the wise Ends for which *Christ* invested me with it, viz. the *Reformation* rather of Offenders.

11. And thus, *Dear Brethren*, I take my present Leave of you. Regulate † and perfect whatever

is

\* Chap. x. 8.

† Ver. 11. *Καταρτίζεσθε*, Be perfect, or be reformed. *Ἀνα-  
μνηστέτε τὰ λείποντα*, Mend what is amiss. *Cbrystom.* And  
see *Le Clerc* upon this Place.

*A. D.* 57. comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Love, will not fail to support and bless you.

12. Greet one another with an holy kiss.

12. Salute one another with your usual Kifs of Love and Charity.

13. All the saints salute you.

13. All the Christians of these Parts, salute you.

14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.

14. The Favour and Love of CHRIST JESUS, the Love of GOD the FATHER, and the Communion of the Gifts of the HOLY GHOST, be with you all. Amen.

¶ The Second Epistle to the Corinthians, was written from Philippi, a City of Macedonia, by Titus and Lucas.

The Second Epistle to the Corinthians, written from Philippi, a City of Macedonia, by Titus and Luke, Anno Dom. 57, the latter End of the Year.

F I N I S.

